

Christian Courier

A REFORMED WEEKLY

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Funding has not hurt independence of Christian schools across Canada

Alan Doerksen/Bert Witvoet

ST. CATHARINES, Ont. — Supporters of schools belonging to Christian Schools International (CSI) sometimes express the fear that government funding brings along greater government interference. "He who pays the piper calls the tune," is a popular saying that seems to lend credence to their fears.

CSI's District 11 curriculum co-ordinator Ary De Moor of Edmonton says that the reverse seems to be the case. He finds that those provinces which have given partial funding to Christian schools, like Alberta and British Columbia, give more freedom to private schools than does Ontario, where funding has been consistently withheld.

Alberta and British Columbia have for years had their Bible courses recognized for provin-

cial diplomas, whereas the Ontario Alliance of Christian Schools had to launch a court action a few years ago to achieve this, says De Moor.

In Alberta, where private schools receive almost 33 per cent of the per pupil cost of education, Christian schools can issue teacher licences and recently got the right to inspect their own teachers. "That won't happen in Ontario for 650,000 years!" De Moor quips.

Greater openness

Because of the present level of government support for Christian schools in Alberta, the schools must follow some guidelines. All teachers must be certified and need a valid teaching licence — something that CSI can provide, says De Moor.

The schools must also send

audited reports to the government and must follow either the Alberta curriculum or one approved by the Ministry of Education. This is not a problem, according to De Moor. CSI's schools in Alberta have "a very distinctly defined Christian program."

Although the Ontario government offers no funding to independent schools, they must follow set rules. "We cover the same curriculum as public schools and we are inspected in the same ways," says Bruce Dykstra, director of development for Hamilton District Christian High School in Ancaster, Ont.

Hank Hultink, executive director of the Ontario Christian School Teacher's Association (OCSTA), points out that in

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Independent Ontario schools follow same rules as public schools.

Churchman brings case for Chiapas to Canada

Robert VanderVennen

TORONTO — The uprising of native people in the Mexican state of Chiapas is taking place in the midst of massive general unrest in Mexico, says Fr. Felipe de J. Toussaint Loera recently in Toronto. Loera is

Vicar General of the Roman Catholic Diocese of San Cristobal de las Cases, an associate of the internationally-known Bishop Samuel Ruiz.

The national government wants to keep tight control of the whole country, but local

areas are rising to fight government oppression which the poor see as massively corrupt. On January 1, 1994, the Zapatistas in Chiapas revolted in the face of government pressures on native people. Now the peasant farmers in Tabasco state, just north of Chiapas in the Mexican isthmus, are demanding that the national government give them rights to the newly found oil under their land, says Loera.

The army has been sent to Chiapas, and it terrorizes the people month after month. The army also promotes and sells alcohol, drugs and prostitution, which are corrupting the society. AIDS is spreading, and often people with AIDS are simply killed.

A preference for the poor

When asked whether there are groups that help women who want to quit prostitution, Loera says that the whole thing

is so new that help has not yet been set up.

The church works with the people in order to find how it can best contribute, says Loera. It has a preference for the poor and the indigenous people. It

finds the principle of unity in Jesus Christ and tries to proclaim that unity.

"But you can't do that in the abstract," says Loera. The church tries to be politically

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Father Felipe Loera responds to a question while Suzanne Rumsey of ICCHRLA, who chaired the meeting, looks on.

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News

Ontario's Christian schools hope for some government funding

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relation to Christian schools, the Ontario government "plays no role at the elementary level," but it does have rules and expectations for high schools. That's because the government issues the diplomas needed by Christian high school students to continue their schooling.

"Partial funding would be a good idea," says Hultink. But then, "the government has a right to certain expectations."

The Supreme Court recently heard the Ontario Alliance of Christian Schools' case asking for provincial funding for independent schools. Hultink is, of

course, hoping for a positive outcome. He says, "I think the challenges are sound."

If there were government funding, Hultink expects more students would attend Christian schools. Families with less money or less commitment to Christian schools would start sending their children to them if the costs were lower.

OCSTA issues Christian school teacher's certificates to its members, but members also need Ontario teaching certificates. Hultink calls the Christian school teacher's certificate "a valid representation of university education" which

should be seen as equivalent to the Ontario teaching certificate.

B.C. Christian schools need to follow some "key learning objectives" outlined by the government, says John Vanderhoek, an education co-ordinator with the Society of Christian Schools in B.C. (SCSBC). These are broadly stated objectives. For instance, students must be taught about the history of science. Also, teachers need to be certified in B.C. and need an independent school certificate from the government.

Vanderhoek notes that Bible courses count as regular credits because they are considered

"locally developed courses."

One benefit of government funding is that more families are able to send their children to Christian schools, says Vanderhoek. Enrolment has been increasing since funding began about 18 years ago. According to SBSBC figures, enrolment at

its schools has more than doubled in the last 13 years alone, to 8,452 in 1995/96 from 3,741 in 1983.

Because of government funding, more resources and facilities, such as libraries, are available to Christian schools, says Vanderhoek.

Funded schools must keep costs below public school level

Alan Doerksen and Bert Witvoet

VANCOUVER, EDMONTON and HAMILTON, Ont. — In B.C., independent Christian schools receive from the government 50 per cent of the cost of educating each student. According to B.C. Ministry of Education statistics for 1993/94, the average government expenditure per independent school student was \$2,554 while in public schools it was \$6,376 per student.

In return for government funding, independent schools are expected to make sure the cost of educating students does not exceed the cost of educating students in public schools, says John Vanderhoek.

The same holds true in Alberta, but Ary De Moor finds that an easy-to-meet criterion since at the present time the cost per pupil for the Christian schools is about \$3600, compared to \$5373 in the public school.

Instructional grant

Right now, De Moor and his Alberta colleagues are "in the midst of a battle" to get more provincial funding.

Alberta's independent Christian schools are members of the Association of Independent Schools and Colleges in Alberta (AISCA), which also includes Jewish, Montessori and other schools. One of AISCA's main purposes is to lobby the govern-

ment for more school funding. AISCA also deals with teacher evaluation and certification.

Last February, AISCA sent a proposal to the government asking for "instructional grants." The proposal drew a distinction between instructional funding — which should be for all children, including those at independent schools — and administration and capital funding.

The reason AISCA schools don't want the administration and capital funding is because they don't want to lose their independence. "We want to maintain our own governance and our own buildings," says De Moor.

The instructional grant would amount to \$3,680 per student, which is about the same as the Christian schools now spend on the total package of education per student, according to De Moor. But he expects that expense to go up somewhat if the full instructional grant is allowed in the February [provincial] budget, as schools will improve facilities and as teachers' salaries will go up.

Should this grant be allowed, tuition fees will decline for parents who send their children to an independent school. The fee for sending one student to a Christian school in Alberta is about \$4,500. "In rural areas, it's slightly less," says De Moor.

As in B.C., costs go down per student if a family sends more than one child to a Christian school. De Moor has three children in Christian schools and pays a total cost of \$4,850.

In De Moor's opinion, the commitment of parents to Christian schools is not affected one way or the other by government funding.

Tuition fees compared

Because of the high level of government funding in B.C., the costs families pay to send their children to Christian schools are lower than in Ontario, says Vanderhoek. The cost per pupil for one year of Christian schooling varies from a low of \$3,265 to a high of \$4,779 at two of B.C.'s Christian schools. If a family sends more than one child to a school, the cost goes down for a second and third child, Vanderhoek notes.

Vanderhoek calls those costs "still fairly high," but "there seems to be a growing commitment to being involved in the schools." Parents show their commitment in different ways, such as volunteering at the schools.

At the Hamilton, Ont., Christian schools, tuition for a year is \$5,520 for the grade school and \$6,708 for the high school. A family can have several students at the school and still pay a total of \$6,708.

Christian school teachers and their wages

CC staff

ST. CATHARINES, Ont. — In District 12 (also known as the Society of Christian Schools in B.C.) of Christian Schools International (CSI), teachers' salaries are higher than in District 10 (Ontario Alliance of Christian Schools), says John Vanderhoek, an education co-ordinator with the Society of Christian Schools in B.C. (SCSBC).

SBSBC's recommended teacher salary grid for 1995/96 ranges from a minimum of \$31,133 to a maximum of \$48,568. The first level in the salary grid (Level 0, Category A) assumes a four-year education degree with zero experience. From there the levels move up to Level 10 for 11 years of experience. Level 10 in Category C represents the top salary of \$48,568 and assumes an MA degree with 11 years experience, one year of educational studies and a half year of Christian education courses.



Hank Hultink

District 10

According to the recommended salary grid approved by the Ontario Alliance and OCSTA, fully certified teachers (Category 4) at Ontario's Christian elementary schools receive salaries ranging from \$26,500 for a new teacher to \$42,500 for a teacher with 10 years' experience, says Hank Hultink, executive director of the Ontario Christian School Teacher's Association (OCSTA). High school teachers can make up to \$46,000 because of specialist certificates or an MA degree, which can move them up to Category 7. But school boards have the freedom to depart from this guideline.

In comparison, public elementary school teachers' salaries in Ontario's Middlesex County have a salary range from \$29,000 for a starting teacher to \$52,000 for one with 10 year's experience, says Hultink.

District 11

The salaries in Alberta's Christian schools are a little lower than those in B.C. and Ontario. District 11's suggested teacher salaries range from \$25,982 to \$44,667. De Moor suggests that teacher salaries at Christian schools may be higher in Ontario than Alberta but so are the living costs in Ontario.

Teacher salaries in the Edmonton system range from \$25,982 (a B.Ed. with no experience) to \$42,070 (11 years of experience). An MA with 11 years of experience yields a salary of \$44,667.

News

Artists enlist in campaign against racism

TORONTO (Canadian Scene) — Lisa Cherniak, a young writer whose modest manner hides a fierce determination, can be justly proud of a volunteer achievement that has taken three years to launch.

Cherniak initiated the current *Artists Against Racism* campaign, the backbone of which is a distribution of 80,000 poster reproductions of a painting by Mendelson Joe, one of Canada's most outspoken visual artists.

The posters, along with appropriate literature and audio and video cassettes, have been distributed to every academic institution and public library across Canada.

Hate mail from anti-Semites

This mammoth undertaking all began with the determination of one young woman who turned a negative experience into positive action.

Three years ago, after Lisa Cherniak's article on the need to teach the reality of the Holocaust to children appeared in the *Globe and Mail*, she began to receive hate letters from anti-Semites. Around the same time, she watched a television program that documented the efforts white supremacy groups were making to

recruit children and teenagers to their hate campaigns. Viewing racism in Canada as a clear and present danger, Cherniak became determined to take some action to reach young minds.

She contacted Mendelson Joe, whose dedication to the cause of racial equality is well known. Joe agreed to create a poster, and together they recruited 75 representatives of the arts in Canada to found *Artists Against Racism*.

From singers to comics

The artists include aboriginal singer Susan Aglukark and Native arts champion, conductor John Kim Bell; actors Dan Ackroyd and Martin Short; visual artists Mary Pratt and Ken Danby; authors Pierre Berton and Joy Kogawa; prima ballerinas Karen Kain and Veronica Tennant; and musicians Oscar Peterson and Sara MacLachlan. Tennant and Aglukark attended the launching along with other supporters, such as singer Michael Burgess and author Susan Swan.

In addition to financial help from the artists, the Department of Canadian Heritage, B'nai Brith League for Human Rights, Much Music, HMV Record Stores and the Canadian Association of Chiefs of Police

provided financial sponsorship. Non-financial sponsors included the Urban Alliance on Race Relations, the Assembly of First Nations, the Canadian Native Arts Foundation, the Honorable Lincoln Alexander, the World Sikh Organization and ministries of education across Canada, with the exception of Ontario and Quebec.

Poster available

With the colorful poster now in distribution across Canada, Lisa hopes that its message will be taken to heart by the more than five million young people it is intended to reach.

Canadians wishing to own copies of Mendelson Joe's poster may purchase them at HMV Record Stores or by mailing a money order for \$15 (Canadian) to: Artists Against Racism, Box 54511, Toronto, ON M5M 4N5.

'Simba' provides hope for Christian African-American boys

MINNEAPOLIS, Minn. (EP) — Being a young African-American male is dangerous. Drugs and gangs beckon many, and homicide is a leading cause of death. But in Minneapolis, a church-based program is working to help kids beat the odds.

"Simba" is based on African "rites of passage." Designed exclusively for young black males, its goal is to teach manhood and instill godly values with the help of adult black men serving as mentors. The three-year program targets boys aged 11-14. Using a curriculum that addresses education, career, family and African American history, volunteers hope to change lives and turn boys into men.

Simba's founder Rev. Chris McNair studied *Countering the Conspiracy Against Black Boys* by Jawanza Kunjufu during his pastoral tenure at an inner-city church. Kunjufu's insights inspired McNair to develop Simba. Similar to the Boy Scouts, kids attend youth camps and retreats, perform community service and take field trips to local colleges. They pledge to "learn what it means to be an African-American man: spiritually, socially and physically; to respect myself, others and God in my conduct and relationships; to honor my family by applying myself in every situation to achieve my God-given potential."

"Simba is trying to do a service for families and the community," McNair says. "Boys aren't going to learn about being men if the authority figures in their lives are women; or what it means to be black if their role models are white. If we teach kids who they are in Christ what it means to be black in Christ ... it's going to make things better for everybody in our society."

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Editorial

It's time to look Jesus in the eye

I took part in a small discussion group at the last "Serving Christ in the Nineties" conference. We had just heard Donald Postema, university chaplain from Ann Arbor, Michigan, speak about God's invitation to be his friends. We can talk with God, we can challenge him, we can even get mad at him, he had said.

One woman in our discussion group shared how she used to think of herself as a child crawling onto Jesus' lap and laying her head against his shoulder. But then one time she was at a retreat, and it occurred to her that she was an adult and that she could stand face to face with Jesus and look him in the eye. This realization was liberating for her as she began to see Jesus more as her elder brother.

Someone else in the group said, "That's alright when it comes to Jesus, but how do we stand over against God the Father? Are't we his

children?" To which still another person said, "Yes, but we are his adult children. Those parents who have adult children know the difference between that and having young children. Your adult children become your friends."

Bargaining with God

Interesting stuff. How do you see God? How do you see yourself in relation to God?

I am reminded of how God treated Abraham as his friend. You may recall that the Lord, accompanied by two angels, paid Abraham an afternoon visit one hot summer day. During that visit the Lord reiterated his promise that Sarah would have a son. As the visitors were about to leave, the Lord asked himself, "Shall I hide from Abraham what I am about to do?" God treated Abraham as a friend, and Abraham was emboldened by that friendship to bargain with God about the city of Sodom.

Some of us find that beyond our ability to do. We even place Abraham on some kind of pedestal so that we are afraid to consider him a brother in the Lord. Do we dare bargain with God?

It is clear from the film *Fiddler on the Roof* that the milkman of Anatefka is not afraid to do that. In an early scene of the movie he complains to God about the fact that he is poor, and he appeals to God's omnipotent power to change things. "Lord, who made the lion and the lamb./ You decreed I should be what I am./ Would it spoil some vast eternal plan./ If I were a wealthy man?" Throughout the movie he carries on a running conversation with God as he meets the various challenges to tradition and to the very existence of his Jewish community. God is his friend and discussion partner.

But to see God that way we need to assume an adult role.

Championing the powerful adult

That people in our time are not always assuming adult roles becomes evident from a comment by a Jewish Bible teacher and psychiatrist.

In an introduction to the book *Wrestling with Angels*, author Naomi H. Rosenblatt says, "I feel strongly that many of the current crop of recovery books do readers a disservice by encouraging them to see themselves as victims. They may feel comforted in the short run, but ultimately a victim is powerless to gain control over his life and to function as an adult. I think the time has come to stop coddling the child within us and to begin championing the powerful adult waiting inside each of us to be born." A little earlier Rosenblatt wrote, "Genesis teaches that being made in the image of God is a privilege that carries with it solemn obligations." These solemn obligations include

taking your place in life as a grown-up.

Has the time come to stop coddling the child within us? Are we perhaps too timid and too small when we address God? In her comment Rosenblatt addresses both the psychological and spiritual side of this "coddling." I don't think she is speaking against therapeutic attempts to address the child within each of us. But she clearly encourages people to get out of a minimalist mode of self appraisal.

Sensitively robust sermons

We are called to be adults, men and women with a strong sense of self and a strong mandate to "have dominion." We may view ourselves as children of God, but adult children, if you please. And we are encouraged to see Jesus as our brother, someone who is at eye level with us even when he is standing.

This kind of adulthood also demands certain kinds of sermons. We don't want to be coddled from the pulpit, either. If we are God's friends, let's hear a few sensitively robust sermons once in a while, sermons that make us rejoice or weep, but without sentimentality. Sermons that allow us to complain to God and cry out with anguish. Sermons that challenge us without making us feel guilty. Who wants to hear the bad news that we are still slaves of sin? With the Rabbi of Anatefka we would say, "If I want bad news, I'll read about Noah and the flood."

Only an adult believer can echo the words of David in Psalm 26: "Vindicate me, O Lord, for I have led a blameless life; I have trusted in the Lord without wavering. Test me, O Lord, and try me, examine my heart and mind; for your love is ever before me, and I walk continually in your truth." **BW**

God will bring unity

We all know that classes and synods are deliberative meetings where delegates should allow themselves to be led by the Spirit as the discussion unfolds. That means that no church may send delegates with a mandate to vote a certain way. It also means that delegates should not speak or vote according to how the congregation back home may feel about an issue.

Yet, in reality, these principles are sometimes violated. Delegates will speak a certain way because they don't want to cause trouble back home. Or they take a position for the sake of unity. "Pastoral concern" is the flag that is often draped over the coffin of fear.

What these delegates are doing, in effect, is usurping the work of the Holy Spirit. God wants us to speak our minds openly and honestly at church meetings. And he also wants us to listen carefully to others as they speak. After that, his Spirit will show the way towards unity. **BW**

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Letters

Creches show what Christmas is about

I read with interest the letter of Evert Wassink, "A creche preferred over a tree in Forest" (Jan. 5, 1996) and also the column by Alyce Oosterhuis, "A creche among us" (Dec. 16, 1995).

This past Christmas I have looked at Christmas decorations available in the stores and I am absolutely amazed at what kind of decorations you can get that have nothing to do with Christmas or the Christ Child. Therefore, maybe it is time that we bring Nativity scenes into our churches, schools and homes to show the world this is what Christmas is all about.

Teaching through visual aids

Saint Francis of Assisi (who as one of the first "naturalists," Catholics see as the patron saint of animals) thought that the birth of Christ was something special. It was his idea to show that to the people of his town through a *live* Nativity. It was so well received that other towns took over his idea. Ever since, people have been making creches in every shape or form.

Six years ago I was given a beautiful Nativity set made by the mother of one of my students. Every Christmas I take it out and I am moved again by the fact that she made it just for me.

I never had paid much attention to Nativity sets, but that gift started by interest. My second Nativity I found at a garage sale. By now I have 62 creches.

The fascinating thing is that each country approaches the Nativity differently. The one from Israel is made of



The latest addition to Geraldine Wolters' collection: a creche from Taiwan.

plain olive wood, but the one from Denmark is hand-painted in bright colors. I have one from Taiwan; it is just a pleasure to hold the figures in your hands. The smallest one I have fits into a matchbox and comes from Germany. One of my favorites was made by a Native woman. The gifts brought to the Child are blueberries and corn.

Almost every Nativity scene comes with a story. The last one I was given after Christmas and it comes from Peru. It is in the shape of an egg and is made from huamanga stone. It is just beautiful.

You will not find a Japanese Nativity scene because you will not find Jesus in

Japanese culture as a whole. But you will not find a Dutch creche, either. Maybe it is because our forebears thought such things were too Roman Catholic. (Wouldn't it be nice to have a Dutch Nativity scene from Urk, Volendam or Friesland?)

Some interesting books on this subject are *A gift from Saint Francis, the First Creche*, written by Joanna Cole. Also *The Christmas Miracle of Jonathan Toomey*, by Susan Wojciechowski and maybe also *A Thief Among Statues* by Donn Kushner.

Geraldine Wolters
Victoria, B.C.

Kudos to the 'guys over 60'

A super column, guys! In the Jan. 26 issue you question the actual impact of a sermon on a pew-sitter. Let me tell you my experience.

Of late I have developed a great need for hearing and understanding God's Word but have found that even though I understood and was edified by a sermon while in the pew, I forgot so easily why and what the sermon was all about the next day, or, sometimes even the next hour.

Sermon homework

That bothered me until a friend brought my attention to the tapes that are made available for the shut-ins. Now I take the tapes home and listen during my work, and often again during mealtime with my husband. Every time I hear the message it sinks in a little deeper and each time it brings me a little closer to God.

I thank the Lord for my renewed interest, for the freedom to worship and for advanced technology that makes this taping possible.

I know, Adrian, that this is only a simplistic response to the complex questions you aim at Bert, but it is my answer and serves me well.

Hilda Wielemaker
Trenton, Ont.

Editor misreads Romans 13

Writing editorials is probably not easy, especially when there is not much time to do all the necessary research on the topic. Consequently, the quality of editorials varies. One editorial which wasn't so well thought through, I thought, was the one on capital punishment (Jan. 26). It wasn't as well crafted as most others, and it wasn't as fair as one could wish.

Let me quote one particular sentence: "When the right of the state to ask for the death penalty is being denied by those who jabber [my emphasis] about the values of an enlightened society being degraded by such a barbaric sentence, then it's difficult to uphold the rules for a just nation." One dictionary describes "jabber" as "to chatter, to babble." The editor may not agree with those objections to the death penalty, but to demean them is not appropriate in a Christian newspaper.

The editor wants to bolster his point with a reference to Romans 13. For many Christians, especially of the Reformed variety, that chapter seems to be the final arbiter concerning the role of government. They act as if Romans 12 has no relevance for Romans 13. It seems to be high time that we get rid of such poor exegesis. In the Old Testament there are numerous examples of a less positive view of government. And what about Revelation 13?

I have no intention of contrasting the Old with the New Testament, or Paul with John. I don't want to argue here in favor of a positive or negative view of government. In fact, I would have to do a lot more thinking about the issue.

At present, all I can posit is that, as far as I am concerned, the government is not the antagonistic "them" or "Ottawa" (or fill in your provincial capital), but "us" — at least in a more or less democratic country like Canada.

Maybe the editor is willing to do some rethinking as well.

Bert den Boggende
Fairview, Alta.

Appreciates careful analysis of negative trends

Thank you very much for publishing the helpful article "The state of the welfare state" by Bert Hielema in your February 2 issue.

I enjoyed reading Mr. Hielema's provocative analysis and commentary. As usual, he makes me think more deeply and differently.

So many vulnerable families both in Canada and the U.S. are suffering so much from inequitable fiscal, economic and social policies and more and more people are experiencing material poverty and social alienation.

Our commitment crucial

In that situation it is crucial that we Christians, our churches, institutions and organizations, communally demonstrate our wholehearted commitment to action and thought that is clearly rooted in Jesus' redeeming reminder that we daily practice "the more important matters (the heart and the meat) of the law — justice, mercy and faithfulness"

(Matt. 23:23) in all of our relationships.

Hielema's writings and CC's commitment to Christian journalism that carefully examines the negative trends of our turbulent times and sensitively explores the positive alternatives inherent in biblical faith are practical ministries that are so essential to a Christian way of life and a responsible economics and politics that spell justice not as "just us."

By all means, continue your important work in faith, hope and love! Keep publishing thought-provoking articles and columns (such as those by David Koyzis, John Hiemstra and Andrew Kuyvenhoven) that help provide much-needed Christian insight and practical wisdom for every-day living as neighbors and citizens.

Gerald Vandezande
Agincourt, Ont.

Goodbye robins, hello polar bear!

Or: Do Canadians prefer winter to spring?



OTTAWA (NC) — The two robins on Canada's \$2 bill will soon fly with that bill into the blue beyond, as the polar bear on a new \$2 coin replaces the spring birds. Under the banner "Change That Counts," the federal government introduced Canada's first \$2 coin on February 19 and will gradually

do away with the \$2 bill.

The image of the polar bear, created by wildlife artist Brent Townsend (see accompanying story), has joined the loon, the caribou (quarter), the Blue Nose (dime), the beaver (nickel) and the maple leaf (penny) as part of Canada's coin currency.

David C. Dingwall, Minister

of Public Works and Government Services, services which include the Royal Canadian Mint, says the switch will save Canada \$250 million over 20 years. The savings stem from the durability and much longer life span of coins. A \$2 bill lasts about a year; a \$2 coin is expected to last 20 years. The mint expects some 300 million \$2 coins will be required to meet public demand in the first 18 months of the coin's existence.

Production of \$2 bills stopped barely three weeks ago when the coins were introduced, but, as was the case with \$1 bills, they may be used as long as they're around. They will be taken out of circulation as financial institutions return them to the Bank of Canada.

Wildlife artist makes coin history



Brent Townsend's polar bear design can be found on the back of the new \$2 coin.

OTTAWA (NC) — Brent Townsend, a Campbellford, Ont., wildlife artist, is making history. Coin history, that is.

The Government of Canada chose Townsend's image of a

polar bear to grace the "tails" side of the first-ever \$2 coin. So since Feb. 19, Canadians have been able to look at Townsend's work on a daily basis on the coin: an intensely gazing adult polar bear standing on all fours on an ice floe in Canada's North.

A highly respected wildlife artist, Townsend says he lets his paintings speak for him. He would rather be out exploring, studying, sketching, taking photographs and painting than discussing art history technique. Although he studied commercial art, Townsend says he is essentially self-taught and has been selling his work since he was in Grade 7.

Critics have noted that Townsend's lack of restriction and his independence show in his paintings, which have al-

ready gathered a loyal audience in Canada. His art can be found throughout North America and his reputation is quickly spreading to other parts of the world.

'Two-tone' coin a popular choice

OTTAWA (NC) — Since February 19 Canadians have been using their first bi-metallic circulation coin.

Research showed a bi-metallic or "two-tone" coin was popular among Canadians. The \$2 coin has a nickel outer ring and a round aluminum-bronze core, giving it a silver and gold appearance. It weighs 7.3 grams and has a diameter of 28 millimetres. That's just slightly larger and heavier than the now familiar \$1 coin. Public Works and Government Services Minister David Dingwall unveiled the coin design in September 1995. An etching of a polar bear appears on the back of the coin. The image of Queen Elizabeth II appears on the front of the coin, as it does on all Canadian coins.

A challenge from a 'public Christian school'

EDUCATION

Alyce Oosterhuis

When I attended Westdale Collegiate High School in Hamilton, in the '50s, public schools were still imbued with Christian traditions and values. Our home room teacher began each day with a short devotional and prayer. Assemblies featured local preachers for inspirational meditations. Remembrance Day witnessed all 2,200 students participating in hymns and the Lord's Prayer in front of the school cenotaph. At Christmas we sang carols in our Latin, French, and German classes. Prayer groups met before school and lunch hours saw many of us participating in Inter-School Christian Fellowship activities.

We knew there was a limit to our principal's tolerance for such activities when a Youth for Christ group was not allowed to establish a club base in Westdale because "we already have such an organization."

Orderly models of good citizenship

The principal was an ex-armed forces colonel who believed in order, control and discipline. In the days of being forced to go up on up staircases (single file) and down on down staircases, students who deviated from this order were at peril for suspensions. Teachers were respected; classes were orderly; students engaged in learning or dropped out. Cheating, lying, swearing and thieving were not tolerated in an environment that stressed patriotism, honesty, hard work, obedience and self-control.

When my parents sent their daughters to Westdale in the absence of a fully functional Christian high school, they had no illusions about this being a Christian public school, even though Christianity was evident in the pageants and rituals. My parents knew that the ideas and skills we were taught were not necessarily embedded in a framework of stewardship, responsibility, creation and God's love. And though many of our teachers were probably Christians, we recognized that their faith expressions were restricted to role-modelling in the classroom.

Last month, the Edmonton public school board accepted a proposal from a group of Christians to establish an alternative to public schooling under its jurisdiction. This Christian school will have a parent council/board which makes recommendations to the public board but which has little ultimate control. Teachers will be hired from the ATA (Alberta Teachers' Association) pool; classes will be organized in empty public schools or empty classrooms within active public schools. Principal appointments will involve the parent council, but the public school superintendent will decide. The curriculum (as in all recognized Alberta schools) will follow provincial guidelines.

Challenged to refine ourselves

This publicly funded Christian alternative will be open to all who affirm the mission statement and wish to see a "back to basics" program with Christian values, devotions and religious assemblies. In other words, this public Christian alternative will be very similar to the public high school I attended in the '50s.

In Edmonton, the public school board action is challenging all of us to renew, refine and redefine what we intend with our independent Christian schools. What do we mean when we say, "This world belongs to God"? or "All of life is religious"? or "We strive for an integration of faith and learning"? In our communal redefining we cannot hark back to the '50s; we must recommit to God's vision of his world in the next century.

Alyce Horzelenberg Oosterhuis teaches B.Ed. students at The King's University College who will (she hopes and they hope) teach many of our Christian school children in the next decades.

RATES TO MARCH 31, 1996

RRSP
Appr. 6.6%

Regular Fund
Appr. 6.5%

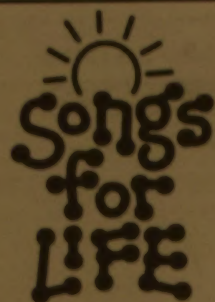
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Arts/Media

A 'must have' music and worship resource for children

Marian Van Til



Edited by Emily R. Brink. *Grand Rapids, Mich.: CRC Publications, 1996. Leader's edition. ISBN 1-56212-114-6. xv, 430 pp. \$53.95 Cdn. (\$39.95 US). Hymnal: \$11.15 Cdn. (\$8.25 US). Tapes (each): \$13.45 Cdn. (\$9.95 US). CDs: \$17.50 Cdn. (\$12.95 US).*

When I started Sunday school in the basement of First Christian Reformed Church in Highland, Indiana, too many years ago (OK, it was 1956 and I was four years old), the "little kids" spent the first 10 minutes or so singing, from memory, choruses like "Do, Lord!", "My Bible and I" and "This Little Light of Mine."

As a young child I enjoyed such songs, but I've long since realized that most of what wafted from the Sunday school of that quite orthodox CRC congregation reflected not a communal and full-orbed Reformed view of Scripture and life but a much narrower and self-focussed view which arose out of American fundamentalism.

Chasm develops

By Grade 3, the church's antidote was going "upstairs," which meant moving both into the "sanctuary" and into the *Psalter Hymnal*. I loved learning to sing out of the *big book* (to which I had already been introduced at home). But for many kids it was quite a leap, musically, theologically and poetically, from "Do Lord" to "A Mighty Fortress is Our God." And the chasm between those two musical expressions of faith seemed too wide to bridge easily or quickly. That's probably why the singing of the "big kids" seemed somewhat less enthusiastic than that of us tiny tots.

Things were better at the Christian school; I and my four older siblings still fondly remember *Let Youth Praise Him*, published for home and school use by the National Union of Christian Schools (now CSI) in 1949.

In the much different world of the 1960s there were two NUCS-published updates: *The*

Children's Hymnal (1962) and *Hymns for Youth* (1966).

But only a few of the hymns and songs we learned as children were ever "validated" for us kids by being sung in church. When that did happen we were ecstatic: Wow! Mom and Dad were singing *our* songs!

Bridging a long-time gap

Finally, the Christian Reformed Church has a hymnal and worship education curriculum that thoroughly bridges that gap. If "children's hymnal" conjures up to you old-fashioned Sunday school choruses, too difficult or too stuffy hymns, or lightweight collections of throw-away ditties, all of which suffer from either theological or musical maladies or both, *Songs for LiFE* will forever change your perception.

The hymnal itself was published by CRC Publications in 1994, but the leader's edition, with a new hymnal-based curriculum, has just been released.

The package was edited by the CRC's permanent music editor, Dr. Emily Brink. A six-member, American/Canadian committee worked for three years assisting Brink in compiling the hymnal's contents.

Exceptional as a 'second hymnal'

Songs for LiFE is aimed at children from preschool through Grade 6. But it's far more than a hymnal for kids. It is the centrepiece of an entire worship education curriculum, and as such fits very well into a congregation's pews as a second hymnal (a few songs overlap with those in the *Psalter Hymnal*). In short, the whole congregation will enjoy regularly using this hymnal and will learn a great deal from it as well.

First a note about the physical hymnal. It's got a sturdy purple cover (wipeable with a damp cloth) that feels like thick, plastic-coated paper. The spine is held together with an equally sturdy plastic spiral binding which can't be bent or pushed out of shape. The book isn't too big or heavy to be held (with two hands) by fairly small children (the spiral binding allows the book to be folded back on itself, halving its width to 5 1/2 inches).

Great variety possible

The leader's edition is an 8 1/2 x 11" version, also spiral bound, and contains virtually everything you'd want to know about the hymnal's 252 songs and how to teach them.

Along a wide outer margin of each page, next to the song on that page, are notes about both the text and tune, including suggestions about breaking the songs into sections or phrases for easy learning, and how and when a song might be used in worship.

A number of songs have directions for actions, or for signing the text. The keyboard accompaniments are simple, requiring only basic skills; almost all songs have guitar chords also, and there are many suggestions for added percussion.

There is a selection of traditional hymns and carols; some simple (and new) Psalm settings, well-crafted choruses (including some durable ones I learned as a child), "praise and worship" songs; and Bible songs especially for children. There are rounds, call-and-response songs, a few spirituals and foreign-language songs.

While one might quibble here and there about what was included and what was left out, there's much here for children to delight in and learn from. But none of it is material that adults won't also appreciate. All the texts are solidly biblical, either in concept, or in being based on or taken from specific Scripture passages.

Worship through singing

The leader's edition contains "A Worship Education Curriculum" to be used in the "gathering time" as church school begins. Its main goal is to "help our children learn to

worship God through singing." (The word "LiFE" in the hymnal's title does double duty: as the meaning of the word itself, and as an acronym for "Living in Faith Everyday," a broader church school curriculum developed by CRC Publications.)

The curriculum is divided into 21 unit plans which encompass 71 weeks, allowing for expanded use over a two- or three-year schedule. "The key is flexibility," Brink says. There is also good advice for developing lesson plans, and an example of a "core repertoire" — for learning a representative number of songs in the hymnal.

The curriculum begins with seven units on the elements of worship — teaching children about what goes on in church, when, and why: "Opening of Worship"; "Confessing to God"; "Listening to God's Story"; "The Lord's Supper: God Feeds Us at His Table"; and "Responding to God's Story" (two units).

After children understand what happens in communal worship they are introduced to the progression of the church year, which covers events in the life of Christ, and Pentecost.

All in good order

A last section presents *Living in God's World*: "Creation"; "Providence"; "Redemption"; "Mission"; "Serving Jesus in Our Work and Play"; "Helping Others Both Near and Far Away"; "Thanksgiving."

The leader's edition also contains a set of highly informative, useful and well-organized indices. One index outlines songs used in the LiFE curriculum, and in what year and grade level they appear. Another lists songs with signing motions; a lengthy signing index depicts the alphabet, numbers, and concepts such as *adore, believe, afraid, bless*.

There are the usual metrical, tune name, composer, title, and copyright-holder indices found in most hymnals. In addition, there's a Scripture index similar to that in the *Psalter Hymnal*.

More unusually, there is a "Songs from Around the World" index citing national or ethnic origins from African to Swedish (with 15 others in between); a "Songs in Other Languages" index (Cherokee, Hebrew, Japanese, Korean, Latin, other Native American, Spanish, Swahili); and various indices listing descants, alternative and duet accompaniments, songs in responsorial style, echo songs, songs with speech rhythms, or songs for use with Orff and rhythm instruments.

Last, but certainly not least for guitarists, is a capo chart — an excellent idea which allows guitars to easily play in the most convenient keys.

All these indices appear in the leader's addition. The hymnal itself indexes only the first lines and titles and the copyright holders, and includes the capo chart.

(Continued on p. 14)

After Jesus ascended into heaven, he told his followers to wait in Jerusalem "for the gift my Father promised, which you have heard me speak about." That precious gift came ten days later: the Holy Spirit. This round has two connected themes: the role of the Spirit in our lives, and our response of love for Jesus and "family, friends, and neighbors." The text is unusual in that the two traditional stanzas are unrelated, and two others were contributed by members of this hymnal committee. Altogether, this little Pentecost round neatly contains the summary of the law: to love God above all and our neighbors as ourselves.

The melody is very simple and accessible to children's voices. Accompany with Orff instruments if possible, or have older children play those patterns in different octaves on the piano. Use two keyboards if you have them! Add the accompaniment parts one at a time, the children singing a stanza with each instrument.

When children know the text and melody, introduce the round in two parts at first, with an instrument or older singer(s) on the second part. If your children can sing the four parts, great. If not, keep the children in two parts and let instruments provide third and fourth. For an introduction, begin with the bass xylophone, after two measures add the alto glockenspiel, and two measures later bring in the singers. Wait with the third and fourth patterns until later stanzas. For a little coda, or postlude, reverse the order.

Sing on Pentecost Sunday or any time as the summary of the law, an offering, or as a final "charge" in the congregation just before the benediction.

231 Jesus, Jesus, Let Us Tell You 2-45

Lead: Jesus, Jesus, Jesus, Christians tell, in your call, Love our neighbors as ourselves, For God loves us all.

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Church

Catholic Church study finds U.S. media has double standard on abortion

WASHINGTON, D.C. (EP) — A study conducted by the Roman Catholic Church has found that the U.S. news media uses a double standard in abortion coverage. The result is an over-emphasis on violence against clinics, and favor for pro-abortion politicians.

"Our study verified a pattern of according those who advocate legal abortion decidedly

more favorable labels than pro-life politicians," noted Helen Alvare of the National Conference of Catholic Bishops. The study examined national newspapers, news magazines, network news and news magazine TV shows from July 1, 1994, through June 30, 1995.

The study found that the labels used by news media to refer to various positions on the

abortion issue are slanted to favor the pro-abortion position. For instance, pro-abortion Republicans were described as "moderate" in 116 stories, while anti-abortion Republicans were described as "far right" or "hard right" or "extreme right" in 37 stories. Corresponding terms such as "far left" or "extreme left" were never used to describe those who favor abortion, the study found.

News reports also distorted

the impact a candidate's stand on abortion has on electoral chances. Coverage of the 1994 elections included 48 stories which predicted that pro-life views would harm Republican candidates, and only one that suggested that a pro-choice view might harm a Democratic candidate. In fact, no pro-life incumbent was unseated by a pro-choice challenger in the '94 elections.

Alvare said national media

reports emphasized violence committed against abortionists and abortion clinics but paid little attention to violence against pro-life activists. Attacks on abortion clinic staffers gave rise to more than 500 network television stories from January 1992 through mid-1995, the study found. However, five cases of violence or threats against pro-life activists by abortion supporters resulted in only six print media stories.

Protestant ethic changes Brazil's self-image

PORTO ALEGRE, Brazil (EP) — Brazilians are adopting a new self-image — changing from seeing themselves as lazy, pessimistic people to optimistic hard workers — and the spread of Protestant Christianity is largely responsible for the change, according to a national survey.

The research organization Vox Populi interviewed 2,000 people throughout Brazil to explore how Brazilians see themselves and their country. Findings were published in the magazine *Veja*.

Previous surveys found that most Brazilians were ashamed of their country and found that laziness was a widely accepted behavior. Researcher Ricardo Brinbaum said the change is due to Protestants and "self-help gurus," some of whom are very popular in Brazil.

Working to be rich

"They [the Protestants and self-help gurus] talk about how work enriches people. Beyond this, they affirm that to be rich is good. It is not surprising that Protestant churches are full of faithful while the Catholic priests who praise poverty have lost followers," noted Brinbaum.

The *Veja* magazine article said, "A key component in the new Brazilian spirit is the growth of Protestant churches. In these churches people receive sermons about organization, savings and the importance of personal efforts to improve life."

The study found that 58 per cent of those surveyed believe Brazil is changing from a lazy country to a serious, hard-working nation, while 31 per cent had not noticed a difference.

Reginaldo Prandi, a sociologist at the University of Sao Paulo, told Ecumenical News International that one of the reasons for the high number of people joining Protestant churches was the "clean image" of the churches. Protestant Christians were seen, he said, as "special people, well dressed. They have an image of being polite and well disciplined, which helps them; and that also applies when they are looking for work."

Russia releases figures on persecution of Christians

MOSCOW, Russia (EP) — For the first time, the Russian government has published figures related to the persecution of Christian churches and of other religions since the Revolution of 1917. Alexander Yakovlev, chair of the state commission for the rehabilitation of the victims of political oppression, revealed that by 1985, approximately 200,000 church leaders had been murdered by the Soviet Union.

"The facts impressed themselves upon me in a horrible

way," Yakovlev said. "Pastors and monks were crucified on the doors of churches, they were shot or strangled. In winter, water was poured over them time and again until they froze to death." An additional 300,000 Christians were imprisoned and much church property was confiscated.

No penance yet

According to the German news service IDEA, Yakovlev believes Russian president Boris Yeltsin will soon issue a

decree rehabilitating those members of the clergy whose persecution has already been declared a crime.

Yakovlev's investigation uncovered government documents stating that 40,000 churches and "half the mosques and more than half the synagogues were destroyed." Priests were not the only ones to be shot; "thousands of believers" were also murdered.

Yakovlev concluded, "No penance has been done for this part of our past."

New Zealand Reformed protest views of sister church in Australia

GRAND RAPIDS, Mich. (REC) — The triennial synod of the Reformed Churches in New Zealand (RCNZ) met last fall, exposing differences with a close sister church, the Reformed Churches in Australia (RCAu), and consuming most of the synod's emotional energy, observers said. The faculty of the Reformed Theological College in Geelong, Australia, which the RCNZ supports in partnership with the RCAu, was also sharply rebuked.

Holy Spirit speaks through individuals today in ways that go beyond the Scriptures.

RCAu fraternal delegates defended their church's report and insisted that it does not contradict the Reformed confessions on this point.

The RCNZ synod was not convinced. After a heated debate the RCAu was declared to be in error. The synod stopped short of suspending relations with the RCAu — as it did at the same meeting with the Christian Reformed Church in North America, also over perceived unorthodoxy.

The differences with the RCAu spilled over into the discussion about the Reformed Theological College (RTC). The RCNZ objected to some professors' support of the "Word and Spirit" report. RTC presi-

dent Keith Warren assured the RCNZ synod that all faculty members hold to the Reformed confessions and that all are "cessationists," that is, they take the traditional Reformed view that the special gifts of the Holy Spirit ceased after the first generation of apostles.

Want one of their own

Nevertheless, the synod declared that the RTC "has violated [its] contractual agreement with the RCNZ."

The RCNZ also decided to apply for membership in the International Conference of Reformed Churches, while the RCAu remains a member of the Reformed Ecumenical Council (REC). The RCNZ is also considering establishing its own theological school.



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How does the Spirit work?

The point of disagreement with the RCAu rose from the "Word and Spirit" report that the church adopted in 1994. RCNZ delegates believed the report accepted the idea of continuing prophecy, i.e., that the

Church

Subduing the earth

"God blessed them and said to them, 'Be fruitful and increase in number, fill the earth and subdue it. Rule over the fish of the sea and the birds of the air and over every living creature that moves on the ground.'" (Gen. 1:28, NIV).

It is difficult to overemphasize the importance of this well-known Bible verse. Not only does it come at the climax of the creation story, but it is the first direct communication of God to his human image, just before the curtain rises on the drama of world history. Its importance within the overall history of revelation, and its significance for a biblical understanding of history in general has been recognized especially in the tradition of Dutch Neocalvinism, where it has been dubbed the "cultural mandate."

In my opinion, there are a number of points on which this crucial verse has been misunderstood. Let me briefly mention two of them.

One misunderstanding is the view that this verse is really not a command or mandate at all, but rather a *blessing*. The problem with this view is not that the words we have quoted are not in fact a blessing — it is pretty clear from the way they begin that they do constitute a blessing — but that "blessing" and "mandate" are not mutually exclusive categories. It is a basic biblical teaching that blessing attends obedience to God's commands, and does not stand in opposition or contradiction to such commands. We need to beware here of a false dilemma.

'Subdue' and the environment

The second misunderstanding I have in mind has reference to the verb "subdue." The Hebrew word is *kabash*, which the standard Hebrew dictionaries define as "subject, make subservient, subdue, bring into bondage." It has been suggested in recent discussions that the word here does not really have the connotation of "over-coming," but should be understood to mean "bring into service."

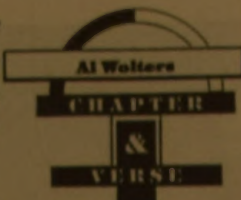
This is certainly an attractive suggestion because it would strengthen the Christian response to the influential claim that the contemporary environmental crisis can be traced to the biblical teaching that humans are called to subdue the earth. Unfortunately, however, the philological evidence does not support this new reading of the verb *kabash*.

The word occurs 14 times in the Old Testament, and almost always refers to military conquest on enslavement. Military conquest is involved, for example, in Num. 32:29, where Moses says: "If the Gadites and Reubenites, every man armed for battle, cross over the Jordan with you before the Lord, then when the land is *subdued* before you, give them the land of Gilead as their possession. Enslavement is involved in Neh. 5:5, where we read: "we have to *subject* our sons and daughters to slavery. Some of our daughters have already been *enslaved*...." It seems that the verb *kabash* is quite a strong word. From my study of all 14 examples of the verb in the Old Testament, I conclude that the basic meaning is: to bend something or someone to one's will through the superior uses of force. In short, to "subdue the earth" means just what it sounds like in English. Humans have been given power over God's creation.

Of course this does not mean that this biblical teaching can be blamed for the environmental disasters of today. If the exercise of human power over creation had been governed by the biblical notion of stewardship, rather than greed and human self-deification, today's ecological crisis could have been avoided.

The problem lies not with human power, but with the abuse of that power. As so often, the abuse of something does not rule out its proper use.

*Al Wolters teaches Bible and classical languages at Redeemer College, Ancaster, Ont. He likes the old Latin maxim *abusus non tollit usum*.*



Chicago 'crusade' may be blueprint for evangelizing urban America

CHICAGO, Ill. (EP) — Almost a quarter-century after Chicagoland's last united, city-wide evangelistic crusade, hundreds of pastors and other Christian leaders are planning a massive campaign with evangelist Luis Palau that could become a new model for evangelism in urban America.

"Say Yes Chicago" will feature regional meetings in the Rosemont Horizon, University of Illinois at Chicago Pavilion, World Music Theatre and other venues for 55 days throughout April and May, 1996.

The crusade will have several distinctive characteristics.

- * It is a regional campaign. Nine regions in greater Chicago will have their own events.

- * It is a long campaign. "It's difficult to touch a large city in a week or two," notes Kevin Palau, vice president of crusade ministries for the Luis Palau Evangelistic Association (LPEA). "But it's possible in two months with effective use of the mass media."

- * It features multiple evangelists. "Say Yes Chicago" will co-ordinate the efforts of many evangelists, including Tony Evans, E.V. Hill, Ron Hutchcraft, Rabi Maharaj, LPEA's Dan Owens and Bill Thomas, and others, to reach various ethnic, social, and age groups.

- * It is a multilingual campaign. Dr. Ray Bakke, senior associate of International Urban Associates, observes that "Chicago is a city of neighborhoods and cultures. Once you crossed the oceans to find the nations. Today, you cross the street and find the 'nations' in Chicago's neighborhoods." At several campaign events, the audience won't hear any English. In addition, Luis Palau's message will be translated into Spanish, Korean, Chinese and other languages.

Denominational unity, racial harmony

"The 'Say Yes Chicago' campaign has become much more than a unified effort between many churches and denominations," says St. Charles businessperson Mark Anderson, chair of the campaign's executive committee. "There is a genuine spirit of international inclusiveness exhibited among the 1,400 churches participating. God is moving in a new

way here to give his people the boldness to share the message of salvation with over eight million people."


Former Chicago Bears football standout linebacker Mike Singletary is honorary co-chair of the campaign. "In 1996, Chicago's champions will be those who pray and work together to bring the gospel of Jesus Christ to this great city," he says.

Directing his seventh Luis Palau team crusade, senior crusade director Colin James believes God is bringing the Body of Christ together in a unique way. "I am sensing a demonstration of God's power," he says. "I have never seen such a move by God to bring about close denominational unity and genuine racial harmony among the co-operating churches."

Palau and his evangelistic team have experience with massive, long crusades in Latin America and Europe. Although these marathons are physically

exhausting, Palau tirelessly preaches the gospel night after night. "He is relentless," Kevin Palau says of his father. "No matter how difficult the situation or regardless of the results, he keeps preaching. As Paul said, 'Woe to me if I do not preach the gospel.'"

The Palau crusade has the support of other evangelistic organizations as well. "We at the Graham Center are very supportive of the 'Say Yes Chicago' campaign," declared Dr. James H. Kraakevik, director of the Billy Graham Center at Wheaton College in Wheaton, Illinois. "We are encouraging various ethnic ministries in every way possible, and are seeking to facilitate involvement where we can. I believe many Wheaton students will work as counselors, will participate in choirs and will certainly pray earnestly for God's blessings on each aspect of the campaign."



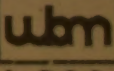
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Feature

Renfrew man celebrates his 95th birthday

baling hay

Maynard Vander Galien

It was a sunny August afternoon last year when photographer Shelly Snowden and I drove up a long farm laneway in Renfrew County, Ont. Our mission was to find out what a 95-year-old man does on his birthday.

Harvey Crozier loves farming. Farming, his family and the Methodist Church are the three important things in his life. His youngest son, Dwight, says his father always starts the day by reading a few verses from the Bible and praying. Similarly, he never begins a meal without prayer.

Twenty-two years ago, when Harvey Crozier was 73 years old, he and his wife, Jenny, moved off the farm and into a house in Renfrew. That's the year Dwight got married and took over the beef farm that has been in the Crozier name since 1846 — Dwight is the fourth Crozier generation on that land.

But during the busy seasons (three-quarters of the year) on the farm, 95-year-old Harvey still gets into his little red car — yes, he still drives — and drives the seven miles on the highway to the homestead where he was born. During the summer months he bales all the hay (square bales) and tends a large garden. And, of course, he visits with Dwight and his family. The Croziers came from

Ireland from County Formana. It took Harvey's great-grandparents 16 weeks to cross the Atlantic in a sailboat. They settled in Admaston township (100 km west of Ottawa) where Harvey's grandfather acquired 200 acres of land covered in bush. Some of the pine trees were six feet in diameter. The Croziers cleared some of the bush, burnt it off the land and started to farm with a pair of oxen.

Harvey's grandfather and father would work on the farm until the ground froze and then went away to the shanties for the winter to work in the bush.

A bell for emergencies

As Shelly and I drove up to the old farm house, the 95-year-old gentleman greeted us. He looked maybe 80, and distinguished — still tall and with a still-thick shock of white hair. Harvey proudly pointed out a huge tree in front of the house. "My grandmother planted this willow tree here in 1847. Look at the size of it now," he said, pointing to an enormous tree in the yard. "That tree has been here for almost a century and a half. The roots go right across the yard to the granary."

A large bell resting on the cement floor of the veranda caught my eye. I asked about it.

"I'll tell you about that bell," said Harvey. "I bought that bell from a junk dealer. It's from a Roman Catholic church that burnt down near Ottawa, in 1938. I paid five dollars for it."

A few years after Harvey and Jenny were married (Jenny was a city girl from Ottawa), there was a flue (chimney) fire at the house while Jenny was alone and the men were in the bush by the little lake on the farm. There were no telephones in those days here, says Harvey, so Jenny had to deal with the fire by herself. He bought the bell for Jenny to ring when there was an emergency. "If Jenny needed us she rang the bell and we'd rush home."

But the bell served another purpose. For many years it was used to ring the men in for dinner. Dwight recalled when he was a boy they had a border collie which he trained to ring

the bell so his mother wouldn't have to go out to the porch to ring it.

"But the dog was much too good at it," said Dwight with a laugh. "Mother would say, 'Go ring the bell, it's dinner time.' The dog would hit the big bell with a swing of his foot. But it got so that when he smelled mother's good cooking at about 11:15, off he'd go to ring the bell."

"We'd be up in the hayloft — way up, maybe — and we'd come down, brush all the hay chaff off our clothes and go to the house to wash up. Mother would say, 'Dinner's not ready yet, the dog rang the bell again without being told to,'" chuckles Dwight.

Dwight says the whole neighborhood, including the nearby Renfrew Golf Course, knew when it was 12 o'clock and time to eat because his mother rang that bell every day except Sunday.

Good habits

I asked Harvey what he did to keep in such remarkable shape — perfect eyesight and hearing.

He said they always had three big meals and he never ate junk food. The only sweets they had were maple syrup and honey. When he was younger they caught many big fish from the farm pond. They always had lots of fresh meat, fruits and vegetables, and preserved their own food, as well. And he never smoked.

"I tried it once when I was young. The smoke got in my eyes. I didn't like that. And my father told us when we were young if we didn't drink until we were 21 he would put \$200 in the bank for each of us. So I never developed a taste for it," he said.

Crozier has no trouble passing the yearly driver's examination. He started driving when he was just 14 years old in 1914. In his 81 years of driving he has only had one fender-bender. That was on an icy road when a car in front of him suddenly stopped and he ran into the back end of it.

Is Harvey Crozier the oldest Ontario driver? The Ministry of Transport, Downsview, and Statistics Canada couldn't say.

"We don't have that information," says a staff member. But long-time neighbors of Crozier say that if Harvey isn't the oldest driver in Ontario, he cer-



Harvey Crozier stands beside the willow tree his grandmother planted in 1847

tainly is the most active. Harvey doesn't poke around when he's heading from town to work on the farm, says his neighbor, Hartley Henderson. Crozier says he'll probably drive another year and that's all.

"I'm getting older. Jenny has been hospitalized for a few weeks now."

A new, not necessarily better, world

Baling hay is something Crozier has done since 1920. He has seen all kinds of balers. Dwight says it's pretty hard getting any kind of help on the farm during the summer months and no one wants to work in the hay. "You can't get a young lad to help these days (Dwight's children are daughters) and Dad is a real help to me."

The first rubber tire tractor Harvey purchased in 1950 — a 50 horsepower Case — is still in good working condition today and Dwight uses it to haul in loads of hay.

Crozier says he has seen a lot of changes during his lifetime — airplanes, automobiles, telephone, television, big tractors. He says the tractor, the front-end loader and the self-propelled combine have made

farm work a lot easier. But farmers aren't making any more money now, he notes, and they're spending huge amounts on farm machinery.

Shelly and I watched Harvey and Dwight bale rows of second-cut alfalfa. Harvey drove the tractor while Dwight piled the bales on a wagon.

We chatted some more and I asked Harvey if he has any regrets now at age 95. Is there anything he would like to have done?

He says he never got around to travelling. He would have liked to visit Ireland. "I never got around to that."

But what really bothers this Christian gentleman is that his son will probably be the last generation on the farm. All his grandchildren have good jobs and will never take up farming.

"It looks like the farm will be sold when Dwight is done with it. That makes me sad."

Maynard Vander Galien is a dairy and cash-crop farmer in Renfrew, Ont., who lives only three miles from the Crozier farm. He writes agricultural columns and articles. Shelly Snowden is a reporter/photographer with the Eganville Leader.



Harvey Crozier takes a break from an afternoon of baling hay.

Feature

Poems by Michele Gyselinck

Garden of Thorns

Jesus said:

"Whoever would follow me
must take up his cross
and come after me."

Not a pleasant or popular message
to give to would-be believers
in an age of indulgence
you say.

So some preach
the prosperity gospel
instead.

"See you at the top,"
they proclaim
from their pulpits.

But has anything really changed
since Jesus
showed the way to Calvary?
Junkies kill for a few dollars
so they can get
their next fix
of crack, cocaine, heroin or opium.

Bored youths
with too much time
on their hands
clubber an elderly couple to death
in their own bedroom
with a baseball bat
and afterward
show no more remorse
than if they had swatted flies away.

Teenage girls
become with child
hoping the baby
will give them
the affection
they crave.
Mature women who should know better
become pregnant
and bear children they will raise alone



to experience motherhood
before their biological clocks tick away into
adulthood
their years of fecundity
without thinking of the children's needs
and as if motherhood were a thrill of a lifetime
rather than the calling it was meant to be.

How can anyone still believe then
that this world
can pull itself up
by its own bootstraps?

Admitting we need help
requires much humility
whether it is individually
or collectively
and that is precisely why
both Jews and Gentiles
stumble over the cross.
"All right, maybe we could use some help
but did it have to take that form?"

they ask
pointing to Calvary
with their thumbs
over their shoulders.
Mere Christianity
is no more politically correct
now
than it was in Jesus' day
and daring to stand
for unpalatable truths
will land you in the same spot
Jesus ended up in.
"So why bother?"
you ask.

Because
once in a while
amid the thorns
blooms a rose so heavenly in its glory
it makes you forget
the pain of rejection, ridicule and loneliness.

The Spiral

Downward
goes the spiral
like a gigantic wheelchair ramp
too slippery
to be climbed back
up on one's own strength.

Once
you start
down that slide
only medication can stop
you from ending up at the
bottom
where the soul disintegrates
or takes leave of its shell.

It takes some good fortune
experience and a good measure
of self-knowledge to recognize the signs.
A pinch of lucidity doesn't hurt either
in this self-diagnostic
because
let us face it
we are the doctors of our own souls.

What,
after all,
is the difference between
a psychiatrist and his patient?
\$200,000 a year, or so I'm told.

Eighteen Years

Eighteen years ago today
I stood up in church
to publicly commit my life to Christ.

Much as one would
pronounce marriage vows
I said, "I do," when I was asked
the four questions traditionally put to
candidates for membership in that church.

I was eighteen.
Do you remember, Jesus?
Consumed with zeal and afire with love
for my Lord and Savior.

I am thirty-six now
and still aglow though the fire burns more slowly.
That's because these days
maple has replaced pine branches
in the hearth.

Mountains

Mountains
walls of rock everywhere.
Grey, brown, black or blue
close up or far away.
Every time I set out to paint the landscape of my
mind
mountains crop up.
Go figure why.
Could it be because my life is an obstacle course
a constant ascension
strewn

with the stumbling blocks
of my own vulnerability
and the prejudice of others?

I paint cliffs too, you know
jagged, they are, and torn asunder by crevasses
dug by the relentless onslaught of waves
and time.

Biting
deep into the sea, they too
are tormented
like a Van Gogh painting of the latter years
these bulwarks of inertia.

Immobile as the gates of Hades
they stand there
passive
allowing the elements to shape them
according to their whims.

They don't realize
those fortresses
that power resides in mobility, and that
once locked in granite
you abdicate all initiative
to your assailants



Eighteen Years has 18 lines. The number 18 has a special significance for Jews. The Jewish word for life has two letters, the numerical value of which adds up to 18. Michele Gyselinck and her family were when she wrote the poem, but a Jewish friend of her mother's was touched by the poem because of its reference to 18.

Michele Gyselinck started writing poems a year ago when she was taking a publishing workshop and some of her classmates decided to compile an anthology of creative works. She lives in Montreal.

Feature

Restless immigrant to Canada brings gospel to New Guinea

Jane Ouwehand

ABBOTSFORD, B.C.

"John, what are you going to do with your life?" was the question John Dekker's co-worker, Hen Wiebe put to him. John did not know how to answer.

John Dekker had been born and raised in a Christian home in the Netherlands. In 1952 he immigrated to Hamilton and joined First Christian Reformed Church with Rev. Teunis C. Van Kooten as pastor. (This reporter was baptized in First Hamilton CRC in November 1952 and speculates that John Dekker was there for that event.) But John was restless, and a few years later he and a friend made their way to British Columbia where they found a job in a sawmill.

"The Lord put a desire in my heart for the people who needed to hear the Good News," says Dekker. "I knew that only through Jesus Christ can a person come into a right relationship with God. I knew that there were millions who had never heard, and who would never hear until ordinary people like me would tell them."

A shorter route

Yet he also knew that if he went through Calvin College and Seminary to prepare for ministry it would take perhaps eight to 10 years. He was 24 at



Armando Padovan (left), John Dekker and Brian Lise

the time. "Thirty-four seemed very old to me," says Dekker. But Hen Wiebe told him, "You should prepare for missions." When Dekker explained how long it would take, Wiebe told him there was another way. At Prairie Bible College he could prepare for a pioneer mission work in three years. On the spot, Wiebe offered to pay Dekker's tuition the first year.

"I left the mill and walked to the place where I was staying," says Dekker. "If this is the place where you want me, I'll go," he prayed, and he was filled with a sense of joy, peace and purpose like never before. That same

evening Dekker went to tell Wiebe he would accept his offer.

At Prairie Bible College, Dekker says, "The Lord brought into my life the only person that would put up with me..." and he and Helen Clowes married in the summer of 1958.

Difficult questions, simple answers

In 1960 John, Helen, and their six-month old son, Paul, went to work among the Dani tribe in Irian Jaya on the island of New Guinea.

The Dani were an aggressive, cannibalistic people. It took a long time to learn their language. Dekker learned that they believed they had come from a hole in the ground. When he told them of God who had created our ancestors to be like himself, they wanted to know if he had dark skin like them, or light skin like the Dekkers. So John explained that we cannot see God, just as we cannot see the wind.

Soon some of the Danis wanted to learn more of these teachings on a regular basis. About 24 joined his first class. Dekker promised to teach them on the condition that they would teach others what they had learned before he would teach them more. When they said they might not know the answers to all the questions their fellow-tribespeople would ask them, Dekker encouraged them to say, "I don't know," and then to bring those questions to the next class.

In this simple way many

heard the gospel, and several churches were begun.

One Christmas, when they had eaten a feast of roast pig and sweet potatoes and heard the story again about how Jesus had come to live among us, and how he is coming again, one of the men took some of the grass from the roof of his hut. He twisted it together and held it in the fire to make a torch.

He was so full of joy, he went through the village shouting, "Jesus has come and he is coming again." He was joined by others, and they went to the airstrip where they could wave their torches without fear of fire. People from other villages heard the commotion and came to join them in their shouts of praise.

At the time of the Dekkers' furlough in 1963, their friend and co-worker Wunrip was ordained as a leader to his own

people, in recognition of God's call in his life. Sixty-eight missionary couples have now been sent from the Danks to 20 different tribes. The Danks prayed that the message would be accepted by these people who were their former enemies. Now these tribes are sending out missionaries too.

Travelling teacher

In 1983 the Dekkers felt that the local church no longer needed them. They returned to the U.S., and now John travels to many places around the world equipping national missionaries, particularly in cross-cultural communication and in simple, effective ways to structure outreach to new areas. He teaches at seminaries in Indonesia and Nairobi, and at lay format settings in India and Latin America.

Dekker also visits Irian Jaya every year to encourage the church and to help them if they ask. Helen comes along on some trips and provides a woman's perspective on mission work and family. They always enjoy their visits back to the Dani Christians, who now number more than 10,000.

In 1983 the Dekkers felt that the local church no longer needed them, so they returned to the U.S. Because Partners International worked with the same principles as John had discovered on the mission field, he affiliated with them upon his return, and some of his support is now channelled through them. John Dekker continues to travel to many places around the world.

Big sinner, big leader

Jane Ouwehand

ABBOTSFORD, B.C. — At the January 30 fund-raising dinner for Partners International in Abbotsford, Armando Padovan from Brazil briefly told his story. It was clear that he was more fluent in Portuguese than English, but he asked us to nod whenever we understood, and to shake our heads if we didn't.

Padovan described a life of bondage and fear of evil spirits until he met some church planters who were starting a church in his neighborhood. They asked if they could visit him at 10 p.m. that night. They listened for an hour while he told them of the pain and trouble in his life. As they spoke of the Savior, Padovan asked if Jesus could save a "big sinner" like him. They led him to pray acknowledging Jesus as Lord of his life.

Padovan and his wife now lead marriage encounter weekends throughout Brazil, and God often uses them during those weekends to lead non-Christian couples to faith in Christ. Padovan told how Partners International has now brought him to Canada for a year of training.

A song Padovan sang in Portuguese and in English summed up his message: God is so good, God is so good; living with Jesus in sweet fellowship.

Organization supports national church workers

Jane Ouwehand

ABBOTSFORD, B.C. — Partners International supports and equips national missionaries to spread the gospel in their own countries, or in countries similar to their own. When a person works in his or her own country, language and culture do not present a barrier. Church planting, literacy work, small business loans to the very poor, and child sponsorship are some of the ways in which Partners International does its work.

According to Brian Lise, vice-president of development, Partners International supports 3,300 national church workers in 32 different countries. One hundred dollars per month can support a national worker.

On the job with a citizenship court judge

Does being a Christian make a difference?



Lorna Van Mossel

Nandy Heule

Canada celebrated its first official Flag Day on February 15, partly as an effort to strengthen ties to national symbols during these tense political times.

Meanwhile, budget cuts are taking the life out of a tradition that has welcomed newcomers to Canada for many years. "Wannabe" Canadians used to enjoy the benefits of a personal interview with a Citizenship Court judge, who would assess their citizenship applications. Instead, landed immigrants are now ordered to take a multiple-choice test to see if they're fit to become Canadians.

Lorna Van Mossel, a recently retired Citizenship Court judge, feels sad about these changes. "People need pomp and ceremony in their lives," she said during a recent interview. Moreover, during the personal interview of the past,

opening (with the anti-Asian boat people), see what you can do as a church." Our congregation responded to this call.

I became very actively involved in refugee settlement work in the Kitchener area. We started the Friendship Family Program which matched government-sponsored refugees with local families who would offer love and support. Many area churches became involved; it was one of the most ecumenical efforts I've seen.

I continued to work as a volunteer refugee worker from 1979 until around 1983, and then accepted a paid position in this field.

In 1985, our local Member of Parliament asked me if I would be interested in becoming the Citizenship Court judge for the Kitchener-Waterloo area.

"I haven't a clue what it's about, but I'll do my best," I said, and accepted the job. Citizenship Court judges are appointed by the federal government. The Kitchener-Waterloo region used to be serviced by judges from the Hamilton area, but due to the great influx of new immigrants, the government felt our area deserved its own judge.

There's no official training program, and I learned on the

job and by following around the Hamilton-area judge for some time. I filled the appointment for eight years. It was a marvelous experience.

I was given a lot of opportunity to help people. I will always be grateful for that.

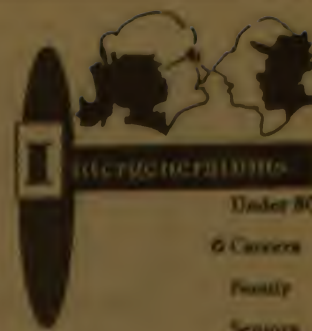
When I retired in 1993, I missed the work a bit. I missed the people. However, at this point many changes were being introduced, such as the multiple-choice testing. They weren't changes in my liking.

What was your typical day like?

In a typical day, I would conduct 25 interviews with prospective citizens, all of different cultures and languages. Each interview was supposed to take about 15 minutes, but some took longer. I didn't accept everybody. Some applicants should have put more effort into language training. Or maybe they should have taken a citizenship class. It was a judgment call in each case.

I also presided over the citizenship ceremony at which new Canadians take their oath of citizenship. I tried to make it a special day.

Even now, I can't leave the house without somebody coming up to me saying, "You don't



Under 80

& Careers

Family

Seniors

remember me, but I know you. That day was the most wonderful day of my life." Especially refugees couldn't get citizenship fast enough. Refugees are officially "stateless"; they need a sense of belonging.

Due to budget cuts, it's the government's plan to ask volunteers, people who have received the Order of Canada, to lead the citizenship ceremonies.

How did it make a difference being a Christian and doing this work?

Of course judges are neutral and not supposed to talk about faith. However, it's not what you say, it's what you do. Christianity is about caring. That's what it's all about, I say. "Get up and go. There's an awful lot to do out there." I can't believe people who take to preaching or rocking them. Lots of people have the health and the time, what they need is motivation.

The opinions in this column do not necessarily reflect working conditions. Please call Nandy Heule at (905) 882-8818 if you wish to be interviewed for this column.

newcomers were urged to contribute to their communities, warned about racist attitudes they might encounter here and encouraged to be good Canadians. "We've lost a lot," said Van Mossel about this budget-cutting approach.

Lorna Van Mossel is a member of the Presbyterian Church in Kitchener, Ont., and active in numerous volunteer organizations in her community.

Name: Lorna Van Mossel

Age: Seventy-something

Job: Retired Citizenship Court judge (since 1993), Federal government, Canada

Location: Kitchener, Ont.

How did you become a Citizenship Court judge?

In the late '70s, the Moderator of the Presbyterian Church of Canada sent out a letter to all the churches asking, "Go and find out what's hap-

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'Johnson, that's not Dutch...'

Dear P & M:

Your column about speaking Dutch at church (Feb 2, 1998) brought back some amazing memories which I thought I would share with you. (My wife is Dutch, I am not.)

My first memory was from the time when my wife and I were first married in the '70s. We were both born in Canada, but my sports background with the United Church made our marriage a "mixed marriage," though I did join the Christian Reformed Church and had my membership transferred from the United Church prior to my getting married.

I'm certainly not criticizing my wife's family; in fact, I think I was fairly well received. But if I had told my side of the family that our marriage was "mixed," they would have thought it was because my wife was born in a Western province and I in the East.

What bothers me is that the attitude of "mixed" marriages continues to exist today in the minds of some people, both in the CRC and in other denominations/nationalities. Further, I find the attitude of keeping a church "pure" by keeping it ethnically homogeneous troublesome, with perhaps the ethnic cleansing in Bosnia as one of the most blatant examples of racism in the '90s. The CRC is not guilty of anything this extreme, yet I believe that in a subtle way this kind of thinking still persists a bit.

My second memory was the first time I went home to meet my future wife's parents. We attended their Christian Reformed church and my future mother-in-law introduced me to one of the older members of the church. When he was told what my name was, he immediately said, "Johnson,* that's not Dutch," and turned and walked away. He obviously didn't care whether or not I joined the CRC. That is an experience a prospective member of the CRC does not forget. Quite often, when people meet me for the first time, in a positive way they may say something like, "Johnson, that must be English." That's a much more constructive way of striking up a conversation and finding out about my heritage.

My next memory was my first class meeting as an elder delegate. I must look Dutch because during lunch the elder across the table asked me, "What hour did you come over on, or were you one of the unlucky ones who was born in Canada?" With a straight face I told him I was born in Canada and that my family's name originally was Jansen but we just changed it to fit in. I left it at that to see where the joke might lead. I mentioned this incident to my pastor right after lunch and he took an opportunity during the meeting to tactfully remind the delegates to remember that some of the elders present did not have a Dutch heritage.

Your column also brought a more recent memory to the surface. I was at a wedding last year and when I introduced myself a woman said, "Johnson, that's not Dutch." I was astounded because I had not heard that phrase since I had heard it in the '70s. So, with a totally surprised look on my face, I said, "Oh my goodness, is that a problem?" The look on her face told me that she got my message.

Ironically, that same phrase, "Johnson, that's not Dutch," was said to me at the church that I now attend, a church that

has a reputation for reaching out. But that might have been because the church member who said this to me had a Dutch relative visiting with him that Sunday. So I didn't take it personally.

I must say that I don't have a big problem with people speaking Dutch at church because usually it's done in a joking style or manner, or between two elderly people (whom I respect). I do appreciate the Dutch heritage and its traditions. In fact, my wife tells me I've become more Dutch than she is. And when I get into a situation where someone says something to me in Dutch I just give my standard reply: "Ik kan niet Hollandsprouten," or whatever the phrase is, and then we share a laugh and usually have an excellent conversation.

Peter and Marja, in your reply you pointed out that the phrase "If you ain't Dutch, you ain't much" can be oversteering. In my experience this phrase has always been used in a joking manner, and that's how I've taken it. What concerns me more is that the phrase "Johnson, that's not Dutch," is still being said to the Smiths and McMeekins that visit our churches today. This phrase pierces me because it is very specific in its statement of not being something. It sends a message that can keep visitors from returning and feeling at home in our churches.

[*not his real name]

Dear You-Must-Be-English:

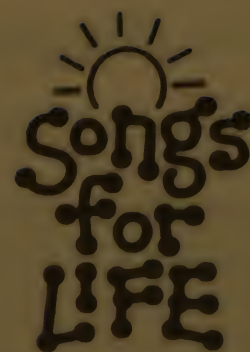
A community that hopes to be inclusive must stand guard against anything that comes across as exclusive. Your letter has opened our eyes to the little ways in which we make others feel like outsiders. Let's face it, many of us have even used the term "Canadian" in a derogatory way.

We praise the Lord for his grace which is evident in your gentle humor and lack of grudge-bearing. You did not let someone's insensitivity to you drive you away from your newly adopted church community. Such graciousness can only spark more graciousness in return.

While we're on the subject of thoughtless responses, let us share a recent incident. A female friend involved in her own career attended a church meeting. During a break a man turned to her and asked, "So, what does your husband do for a living?" Fortunately she, like you, was able to respond graciously. But like you, she now also has a personal experience of the subtle ways in which one person can discount another.

Write to: P & M, 16 Kimberrmount Dr., St. Catharines, ON L2N 5V6.

Peter and Marja Stedro are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of Herman de Jong, Bill Laible, Alan Vanderboom, Marisa van Til and Ben Weaver.



(continued from page 7)

Tapes to sing with

There's one more component to this package: two volumes of cassette tapes (or one CD) containing representative selections of the hymnal's songs. Though the tapes were initially produced primarily for use with the broader LIFE curriculum, they are excellent for use in church school settings where musical resources are very limited, and for learning, enjoyment and praise for children and parents at home or in the car.

My only beef here is that many of the songs are sung by adults rather than children, and adults with not very pleasing voices, at that.

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If you wish a photo included, send us the original.</p> <p>d) Christian Courier will not be responsible for any errors due to handwritten or printed-in advertisements.</p> <p>e) The rates shown above for classifieds covers any length up to five columns inches. Christian Courier reserves the right to charge for additional column inches at the rate of \$15.00 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$25.00 (GST incl.) to the couples whose wedding is announced in the Christian Courier and to the parents of the bride whose birth announcement appears in our paper. To facilitate matters we encourage those who request the wedding or birth announcement to enclose \$25.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (905) 682-8311 Fax: (905) 682-8313</p>	<p>SCHINKEL</p> <p>Thanking the Lord for his many blessings we look forward to celebrating the 37th birthday on March 7, 1996 of</p> <p>ELIZABETH SCHINKEL</p> <p>Her children:</p> <p>Jo & John Vandermy — Bramford, Ont.</p> <p>Tina Koolwijk — Ayrton 4th Rly, the Neth.</p> <p>Rita & Corrie Schinkel — Hamilton, Ont.</p> <p>Corrie & John Lammers — Kitchener, Ont.</p> <p>Joe Schinkel — Carleton Place, the Yukon</p> <p>Garry & Ruth Schinkel — Essex, Ont.</p> <p>Harman & Tara Schinkel — Chatham, Ont.</p> <p>Ben & Wendy Schinkel — Essex, Ont.</p> <p>Lee Schinkel — Stratford, Belgium</p> <p>Willy & Lisa Hamstra — Thornhill, Ont.</p> <p>41 grandchildren and 97 great-grandchildren</p> <p>One is in good health and capably looks after herself in her own apartment at 40 Elm Street, Apt. 1000, Chatham, ON N7M 1B5</p>	<p>1956 March 24 1996</p> <p>With thanks to our Lord, we wish to announce the 40th wedding anniversary of our dear parents and grandparents</p> <p>EVERIT and FAY FLEDDERUS (nee VELTMAN)</p> <p>"There are three things that last: faith, hope and love, and the greatest of these is love" (1 Cor. 13:13).</p> <p>We, as a family, pray for many more years of love and happiness to come.</p> <p>With love from their children and grandchildren:</p> <p>William & Nelly Fledderus</p> <p>Everit, Corrie, Carolyn, Albert</p> <p>Aun & Linda Fledderus</p> <p>Patrick, Tracy</p> <p>Jeff & Tina Fledderus</p> <p>Jan, Elsie</p> <p>Lisa & Owen Greydanus</p> <p>Maryann, Mitchell, Michelle, David</p> <p>Harold & Catherine Fledderus</p> <p>Zachary, Cassandra</p> <p>Open house will be held on Saturday, March 23, 1996, at the hall of Brighton Fellowship Chr. Ref. Church, from 2-4 p.m.</p> <p>Home address: P.R. 3, Brighton, ON K0L 1B0</p>	<p>It is with joy that we announce the 40th wedding anniversary of our parents and grandparents</p> <p>GERHART and MINA POT</p> <p>on March 13, 1956</p> <p>Harvey & Carol Pot — St. Ann's, Ont.</p> <p>Justin, Matthew, Brendan, Katelyn, Alana</p> <p>Grace & Ed Allen — Minneapolis, MN</p> <p>Malinda, Derek, Jeremy</p> <p>Jim & Grace Pot — Edmonton, AB</p> <p>Jared, Lucan, Eric</p> <p>Bernie & Donna Pot — Montreal, Que.</p> <p>James & Pat Hockliffe — Durville, Ont.</p> <p>Nicholas, Marsh</p> <p>Ralph Pot — Simsbury, Ont. & Sara DeJonge — Ancaster, Ont.</p> <p>Friends and relatives are warmly welcomed to join in celebrating this anniversary at an open house on Saturday, March 16, 1996, 2-4 p.m., at Smithville Chr. Ref. Church, Smithville, Ont.</p> <p>"I am the vine; you are the branches. If a man remains in me and I in him, he will bear much fruit; apart from me you can do nothing" (John 15:5).</p> <p>Address: 27 Buxton Dr., Smithville, ON L0R 2A0</p>	<p>1911 - 1996</p> <p>Our husband, father, stepfather, grandpa and great-grandpa</p> <p>ROBERT (BAUKE) BAKER</p> <p>went home to be with the Lord on Tuesday, Feb. 20, 1996.</p> <p>Lovingly remembered by his wife Tina (nee Zylstra), Brampton, Ont. His children:</p> <p>Freddie & Albert Snippe — Lincolnton, Pa. & Bernice Meyer — Waterloo</p> <p>Wayne Baker & Kerrie Jones (Barbell) — Bradford</p> <p>Catherine & Betty Baker — Bloor, Kelowna</p> <p>John & Agnes Baker — Gillingham</p> <p>Agnes & John Dymka — Kingston</p> <p>Joe & Fred Baker — Barrow</p> <p>Kathy & Frank Stoker — Belleville</p> <p>Bob & Joanne Baker — Sun.</p> <p>His grandchildren:</p> <p>Dore & Luther Ward — Grand Rapids</p> <p>Nelle Vos — Sun.</p> <p>34 grandchildren and 18 great-grandchildren.</p> <p>Predeceased by his first wife Sylvia (Dyke) (nee Schuur), 23 years ago.</p> <p>The memorial service, which was held in the Marriage Hall of Holland Chr. Home, 30 Brampton, Ont., on Feb. 23, 1996, was led by the Rev. Peter Krommelaar who ministered to Robert's funeral last taken from Pastor 25-4 (M.V.).</p> <p>"One thing I ask of the Lord, that is, what I seek: that I may dwell in the House of the Lord all the days of my life, to gaze upon the beauty of the Lord and to seek him in his temple." (Psalm 84:10)</p> <p>Correspondence address: Mrs. Tina Baker, 1900 Midway Rd., 5th Floor, Tower Apt. 410, Brampton, ON L6Y 3H2</p>
	<p>Anniversaries</p> <p>1956 March 2 1996</p> <p>With joy and thanksgiving, we announce the 40th wedding anniversary of our parents</p> <p>SID and MARY DE SCHIFFART (nee DOSTLANDER)</p> <p>We thank God for his faithfulness to you and for the love you share with each other and with us, your children. We all look forward to being together in July!</p> <p>Gary & Trish De Schiffart — Milland, Ont.</p> <p>Charley & Helen De Schiffart — Ottawa, Ont.</p> <p>Clarence De Schiffart — Wolfville, N.S.</p> <p>Ran & Kim De Schiffart — Kemptville, N.S.</p> <p>Eppo & Judy Eerkes — St. Catharines, Ont.</p> <p>Brian & Susan De Schiffart — Nanaimo, B.C.</p> <p>Tim & JoAnna De Schiffart — Duncan, B.C.</p> <p>Hugs and kisses from your 17 grandchildren</p> <p>Address: P.R. #1, Brockville, ON K6V 5T1</p>	<p>Bullerpost Hampton, Ont.</p> <p>1951 March 1 1996</p> <p>With prayer and thanksgiving to God, we announce the 45th wedding anniversary of our parents</p> <p>ROELF WILLEM HAAN and MARIE NEELTJE HAAN (KROON)</p> <p>May God continue to bless you.</p> <p>With love from your children and grandchildren:</p> <p>Gord & Helen Haan</p> <p>Jennette, Lori-Anne, Joshua, Daniela</p> <p>Wilma & George DeGroot</p> <p>David, Matthew, Philip, Benjamin</p> <p>Hilda & Harry Pierson</p> <p>Mike, Kristi, Jeffrey, Caroline</p> <p>Mike & Glenna Haan</p> <p>Timothy, Daniel, Canna</p> <p>Address: 8 Mill St., Hampton, ON L0B 1J0</p>	<p>1956 March 14 1996</p> <p>Philippians 4:8, 7.</p> <p>With joy and thanksgiving, we, the children and grandchildren of</p> <p>ADRIAN and ANN VANHELVOORT (EIJINGA)</p> <p>praise God for the blessings and gift of our parents, as they celebrate their 40th wedding anniversary. We pray that the Lord will continue to bless your lives together with all our love.</p> <p>Betty & Fred Marink — Waterloo</p> <p>Kelagh, Nadine, Gregory</p> <p>David & Donna VanHalvoort — Pt. Stanley</p> <p>Michael, Joshua, Andrew, Mark</p> <p>Fred & Laurie VanHalvoort — St. Thomas</p> <p>Melissa, Matthew</p> <p>Margaret VanHalvoort & Kaye Marink — Waterloo</p> <p>An open house will be held on Saturday, March 16, 1996, from 2-4 p.m. at the First Chr. Ref. Church, St. Thomas, Ont. Your presence makes our joy complete!</p> <p>Best wishes only please</p> <p>Home address: 51 Luton Cres., St. Thomas, ON N5R 5V4</p>	<p>Massland Brampton, Ont.</p> <p>June 7, 1915 - Feb. 11, 1996</p> <p>"Yet I am always with you, you hold me by my right hand. You guide me with your counsel and afterward you take me into glory" (Ps. 138:5)</p> <p>JOAN GOODHOOD (nee FLACH)</p> <p>On Sunday, Feb. 11, 1996, in her 82nd year, God called one of his children home to glory. She was the loving wife of the late Herbert Goodhood, Esq., who died in 1943. We thank God for her love, compassion and deep faith. She will be missed greatly by all who knew her.</p> <p>Dear mother of:</p> <p>Herb & Janet Goodhood — London, Ont.</p> <p>Kristen, Aaron, Alan, Kaye</p> <p>Anthony & Rita Goodhood — Richmond Hill, Ont.</p> <p>Louise, Eric, Wesley, (Ean?)</p> <p>A memorial service celebrating her life was held at Holland Chr. Home, Brampton, Ont., on Feb. 14, 1996. Rev. J. Kuntz and Rev. P. Van Emond officiated.</p> <p>Correspondence address: H. Goodhood, 366 St. James St. London, ON N6Y 3P5</p>
<p>March 12, 1971</p> <p>Wedding text: 1 John 4:16 b.</p> <p>It is with joy that we announce the 25th wedding anniversary of our parents</p> <p>HENK and HENNY VROEGE (nee FLINTERMAN)</p> <p>on March 12, 1971</p> <p>We pray for God's blessings upon your lives and thank you for the example of marriage you have given us to follow.</p> <p>From your children:</p> <p>David & Carme Vroegé</p> <p>Russell Vroegé</p> <p>Home address: 10957-141 St. Edmonton, AB T6M 1T5</p>	<p>For Rent</p> <p>For rent in Peterborough, Ont., newly renovated 3-bedr. 2-storey semi-detached home. Lovely country setting on main road. Minutes from downtown, churches, schools, incl. S.S. Fleming College and Trent University. Available April 1. Call (705) 876-1811</p>	<p>For Rent</p> <p>House for rent in Jordan-area, Ont. Two-bedroom bungalow. Private country setting. \$625 per month plus utilities.</p> <p>Call (905) 354-4672</p>		

Classifieds

Obituaries	Obituaries	Obituaries	Obituaries	Teachers
<p>Surmery, on Saturday Jan. 27, 1996, in the presence of her family, her last wish to be buried in the Netherlands, 80 years ago in 1916, she was predeceased by her husband Gerrard Willem on May 26, 1985.</p> <p>They were married for 53 years, 39 of them in Canada, and worked alongside each other building up a farm and new life together that has resulted in many blessings for the second and third generations.</p> <p>Though they never had clear sailing in life, they knew who they went to for love and strength (as in the promise).</p> <p>Alexia Hoftyzer leaves behind her mourning six sons and three daughters, and their spouses:</p> <p>Sam & Margaret Hoftyzer Ralph & Ely Hoftyzer Johannes Hoftyzer Bert & Dorcas Hoftyzer Gerrard & Lily Hoftyzer Albert & Tina Hoftyzer Dore & Robert de Boer Johanna & Denis Scott Aida & Albert Driess</p> <p>The funeral service took place on Tuesday Jan. 30, 1996, in Frankford, Ont. with Rev. Jacob Kuntz, chaplain at Holland Chr. Home, officiating. Rev. Charles Kooger of Community Chr. Ref. Church, Frankford, assisted.</p> <p>Alexia Hoftyzer was predeceased by 27 family members: an infant daughter Johanna, in 1941 her six brothers and two sisters in the Netherlands, and on her husband's side by three brothers-in-law in Canada, two brothers-in-law and one sister-in-law in the Netherlands, plus all their spouses. Mother was the last of her line, a chapter in our family life has finally closed, a new era in heaven awaits her.</p> <p>Correspondence address: Bert Hoftyzer, P.O. 5, Balesville, ON R6N 4Z5.</p>	<p>Bogart F. (Predeceased) Ont. March 1, 1920 - Feb. 6, 1996.</p> <p>"My grace is sufficient for you, for my power is made perfect in weakness" (2 Cor. 12:9).</p> <p>The Lord took our friend DOROTHY (BIEUWKE) KUIKEN (nee LOOYENGK) at the age of 66 years. Beloved wife of Jacob Kuiken. Through grace and courage, Mom demonstrated her faith in us and her grandchildren. Lovingly remembered by her children: Dorothy & Lisa Maser, Chafin & Holly Kuiken, Sue & Fred Vandertoren, Helen Kuiken.</p> <p>Proud grandmother of: Jason, Danielle, Trevor, Melanie, Robin, Jacob, Jessica, Kristin, Carly and Luke.</p> <p>Correspondence address: 181 MacLennan St., Rockwood, ON N0B 2K0.</p> <p>JANNIGJE (JANE) GEERTRUIDA MARTINA LOSE (nee LAM) born Aug. 7, 1907 in Schoonewijnd, the Netherlands died Jan. 26, 1996, in Barbados. In life beloved wife of Hans Luse, whom she married Oct. 15, 1959. Survived also by her brother Herman Lam.</p> <p>On Feb. 12, 1996, the Lord took home our mother, grandmother and great-grandmother.</p> <p>HELEN OKKEMA (nee VAN DER HONING) at the age of 90. Predeceased by her (living husband) Harry in 1982. Sadly missed by her children: Arthur & Nelly Okkema — Simcoe Tina & John deVries — London John Okkema — Dresden Jannette & Neil Schank — Wallaseburg Ann & Jake Vanderlaan — London Harry & Tina Okkema — Wallaseburg Gordon & Franny Okkema — Chatham Henry & Gloria Okkema — Ridgeway 26 grandchildren and 50 great-grandchildren.</p> <p>Correspondence address: 170 Stramok Cr., Dresden, ON N0P 1M0.</p>	<p>Grand Rapids, Mich. — Chatham, B.C. Jan. 16, 1910 — Jan. 28, 1996.</p> <p>"Christ will be exalted in my body whether by life or by death. I rest in love in Christ and to die is gain" (Phil. 1:20-21).</p> <p>On Sunday Jan. 28, 1996, Christ end, gently called home.</p> <p>CHERYL LYNN OUWERHAND Beloved daughter of Rudy Ouwerhand — Chatham, Ont. PEI.</p> <p>Terry Ouwerhand — Hamilton, Ont. Sister and sister-in-law of Tom & Lynne Ouwerhand, Martin & Anita Joy Spoolstra.</p> <p>Half-sister of Anthony, Stephanie and Christine Ouwerhand.</p> <p>Aunt of Tyler, Megan, Rachel, Joshua, Kara and Jana.</p> <p>Granddaughter of Nelly Nung and Margaret Zantling.</p> <p>On Feb. 3, 1996, family and friends gathered at the Chathamtown Chr. Ref. Church to celebrate Cheryl's 'promotion to glory.'</p> <p>Correspondence address: #25 175 St. Peter's Rd., Chatham, Ont. PEI C1A 5P6.</p> <p>Walsum, Fr. — Brampton, Ont. April 7, 1903 — Feb. 9, 1996. Psalm 23.</p> <p>After a long and healthy life the Lord called home our dear mother, grandmother and great-grandmother, at the blessed age of 92.</p> <p>ISABELLE TIESMA (nee VANDERMEULEN) widow of the late George Tiesma since Jan. 9, 1959. Dear mother and mother-in-law of: Sids & Samia Tiesma — Glen Williams, Ont. Alice & Steve Noornje — Brampton, Ont. Art & Eda Tiesma — London, Ont. Lucy & Dirk Van Dalen — Canby, Ont. Henk & Claire Tiesma — Brampton, Ont. Sally & Larry Straatema — Brampton, Ont. Peter & Hennie Tiesma — Peterborough, Ont. Fred & Elsie Tiesma — Kewick, Ont. Levi & 29 grandchildren and 36 great-grandchildren.</p> <p>Funeral services were held Feb. 12, 1996, at the Immanuel Chr. Ref. Church, Brampton, Ont.</p> <p>Correspondence address: Mr. S. Tiesma, 11 Karen Dr., Glen Williams, ON L7G 2V1.</p>	<p>Aug. 11, 1916 — Feb. 6, 1996.</p> <p>"For not for I have redeemed thee, I have called thee by my name, thou art mine" (Isaiah 43:1).</p> <p>Suddenly, after a lengthy illness, the Lord took home my dear beloved husband of 54 years, dear father, grandfather and great-grandfather.</p> <p>YNE P. VAN DEN MEULEN at the age of 79.</p> <p>S. van der Maaten, Veerster — Menard, Ont. Fr.</p> <p>Peter & Gert van der Maaten — Burlington, Ont.</p> <p>Betty & Spard Watta — Watford, Ont.</p> <p>Henk & Rina van der Maaten — Milgrove, Ont.</p> <p>Patty & Jan Faber — Menard, Fr.</p> <p>We love you Papa, rest in peace.</p> <p>Psalm 103</p> <p>On Feb. 4, 1996, the Lord took home His child.</p> <p>BEIJIE ELISABETH VAN HERK Beloved mother of: Willem (deceased) & Cynthia van Herk — England. Gerard & Vicki van Herk — Dundas, Ont.</p> <p>Connie den Ouden — Kelowna, B.C. Paul & Diana van Herk — Atton, N.S. Abe & Delia van Herk — Vancouver, B.C. Nancy & Martin Degg — Dartmouth, N.S.</p> <p>Grandmother of 15 grandchildren. Great-grandmother of 11 great-grandchildren.</p> <p>She was predeceased by her husband Abraham (1981), her son Willem (1983), her grandson Aron (1987).</p> <p>The funeral service was held in the John Calvin Chr. Ref. Church, Turo, N.S.</p> <p>March 2, 1925 — Feb. 2, 1996.</p> <p>On Friday, Feb. 2, 1996, the Lord took home to be with him in glory, his child, our sister, sister-in-law and aunt.</p> <p>ELSIE VRIESEMA at the age of 69.</p> <p>She will be sadly missed by: Wilma Veestra — Clinton. Margaret & Frank Van Der Horst — Chatham.</p> <p>Ann & Elco Wiersma — Dundas. Arnold & Gerie De Vries — Chatham. Charles & Jennie De Vries — Dresden. Alice & Fred Friesma — Chatham. Christine & Bill Kloos — Dresden. Harry & Joanne De Vries — Dresden. Janet & John Fisher — Grand Rapids.</p> <p>May the Lord give strength and comfort to her husband Frank, her children and grandchildren in this time of sorrow.</p> <p>"I lift up my eyes to the hills, from whence does my help come? My help comes from the Lord who made heaven and earth" (Ps. 121:1-2).</p>	<p>BRAMPTON, Ont.: John Knox Chr. School invites applications for possible openings in the primary and junior grades. Please send resume to: Hilda Roukema, Principal, 62 McLaughlin Road E., Brampton, ON L6Y 3C7. Fax: (905) 451-3448.</p> <p>CHATHAM, Ont.: Chatham Chr. School invites applications for openings at the primary and intermediate levels for the 1996-1997 school year. We are seeking creative, dynamic Christian teachers to join our team. Applications and resumes should be directed to: Rick Kloos, Principal, Chatham Chr. School, 79 Tasman Ave., Chatham, ON N7M 4C5. Phone: (519) 352-4960. Fax: (519) 352-4041.</p> <p>CLINTON, Ont.: The Clinton and District Chr. School, currently presenting Christian education to 232 students grades K-8, invites applications for a possible teaching position in the senior grades. Interested applicants should submit a letter of application, resume and references to: Mr. Clarence Bee, Principal, Clinton and Dist. Chr. School, Box 828, Clinton, ON N0M 1L0. (519) 483-7851.</p> <p>DUNCAN, B.C.: The Duncan Chr. School Association operates a Christian interdenominational day school from K-12, with 250 students. We invite applications for the following elementary positions. Possible vacancy at the upper intermediate level and a Special Education teacher is also needed. The qualifying applicant should be eligible for B.C. certification. Please send application, resume and references to: Mrs. J.M. Spykema, 3761 Chesterfield Street, Duncan, BC V9B 3M1. Phone: (804) 746-5341. Fax: (804) 746-5815.</p>
<p>On Feb. 8, 1996, the Lord took home our sister-in-law and aunt.</p> <p>DIEUWKE KUIKEN (nee LOOYENGK) at the age of 66, after a courageous battle with cancer. It is our prayer that the Lord will strengthen and sustain Jaap and the family.</p> <p>Psalm 42:1-2.</p> <p>In Walsum, Kuiken (deceased): Julia Walsma and family — the Nath. Tabernacle & Aaltje Kuiken and family — Chatham, Ont. Dirk & Maria Kuiken and family — the Nath. Ais & Anna Kuiken and family — Woodstock, Ont.</p>	<p>Church News</p> <p>— Classeis Huron will meet in regular session on Wednesday, May 8, at 8:30 a.m. in the Bethel ORC of Listowel, 345 Elizabeth St. East. All agenda materials must reach the stated clerk by April 1, 1996.</p> <p>Hilbert Rumph, Stated Clerk, Box 215, Drayton, ON N0G 1P0. Phone: (519) 638-2053 or fax: (519) 638-2239.</p>	<p>Personal</p> <p>ONE TO ANOTHER Christian companion magazine. Hundreds of readers Canada-wide. Single issue \$5.</p> <p>Write to: #302, 1502-2nd Ave. S., Lethbridge, AB T1J 4A2.</p>	<p>Look for Peter and Marja on page 14.</p>	<p>GEORGETOWN, Ont.: Georgetown District Chr. School has a possible opening in the junior grades. Preference will be given to candidates who have expertise in French, P.E. and/or music. Please send resume to: Mrs. Treva Sybersma, Principal, R.R. 1, Georgetown, ON L7G 4S4 or phone (905) 877-4221 for further information.</p>

Classifieds

Teachers	Teachers	Teachers	Miscellaneous	Miscellaneous
<p>LACOMBE, Alta.: Lacombe Chr. School. situated in the town of Lacombe in central Alberta and serving 350 students in K-9, invites applications for a Jr. High (7-9) Math/Computer teacher for the 1996-97 school year. Possible openings are also anticipated in the elementary (1-6) grades. Please send applications and inquiries to:</p> <p>John Piers, Principal Lacombe Chr. School 5206-58 Street Lacombe, AB T4L 1G9 Phone: (403) 782-6531 Fax: (403) 782-5760</p>	<p>PONOKA, Alta.: Ponoka Chr. School, located in central Alberta, invites applications for possible full-time openings for teachers and teacher-aide. We are looking for dynamic individuals whose strengths include music, French, early childhood or computers.</p> <p>Ponoka Chr. School 6300 50 St. Ponoka, AB T4J 1E6 Phone: (403) 783-6563</p>	<p>ST. CATHARINES, Ont.: Beacon Chr. High School invites applications for a possible opening in Science and French for the 1996-97 school year. The successful Science applicant will have a strong biology/chemistry background. The French position would be part-time or combined with the Science position. Send resume and statement of educational philosophy to:</p> <p>Ted Harris, Principal Beacon Chr. High School 2 O'Malley Dr. St. Catharines, ON L2N 6N7 Fax: (905) 937-1130</p>	<p>Langley Christian Schools require for the 1996-97 school year</p> <p>Middle & High School Campus</p> <p>22702-48 Ave., Langley, BC V2Z 2T2 Phone: (604) 533-0839 Fax: (604) 533-0842 Principal: Mr. Peter Van Huizen 3 Middle School Teachers (Gr. 6-7) A Middle School Curriculum Co-ordinator (for Gr. 6-8) 1 High School Science Teacher 1.5 High School Teachers with expertise in Socials, Computers, Bible, Math, Applied Skills</p> <p>The High School will be offering Grades 9-10 in 1996-97, Grades 11-12 in the next two years. Applicants may be interested in considering future openings. The position of official Vice-Principal will be made in 1998. Until that time the school will have an acting vice-principal. If you are interested in an administrative role you may communicate your intention early with the school.</p>	
<p>MAPLE RIDGE, B.C.: Haney-Pitt Meadows Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 8. With a preference towards experienced teachers, we are now accepting applications for definite teaching positions in the intermediate and Middle School grades. Please send resumes to:</p> <p>Rod Berg, Principal Haney-Pitt Meadows Chr. School 12140 203rd Street Maple Ridge, BC V2X 4V5 Phone: (604) 465-4442 or Fax: (604) 465-1685</p>	<p>PRINCE GEORGE, B.C.: Cedars Chr. School has full-time and part-time opening at the junior/senior high school level in English, Physical Education/Athletics, Chemistry, Biology, Business, Math, French. Applicants must be eligible for membership in the B.C. College of Teachers and should have the ability to teach from a Christian perspective. Please send in resumes, including a Christian Education Philosophy statement to:</p> <p>Cedars Christian School 701 N. Nechako Rd. Prince George, BC V2K 1A2 Attention: Hiring Committee Fax: (604) 564-0729</p>	<p>TERRACE, B.C.: Centennial Chr. School invites applications from committed, Christian educators to fill definite openings for the 96/97 school year in the following areas:</p> <p>Grade 4 - 10 Art Grade 4 - 10 French Grade 4 - 10 Learning Assistance/Resource</p> <p>These positions could also involve teaching duties in other areas. Additional openings for classroom teachers are anticipated at primary and intermediate levels. Centennial Chr. School presently offers Christian education to approximately 260 students in Kindergarten - Grade 10. The addition of Grades 11 and 12 is being planned. Please contact:</p> <p>Centennial Chr. School Frank Voogd, Principal 3608 Sparks Street Terrace, BC V8G 2 V6 Phone: (604) 635-6173 Fax: (604) 635-9385</p>	<p>Elementary Campus</p> <p>21789-50th Ave., Langley, BC V3A 3T2 Phone: (604) 533-2222 Fax: (604) 533-7276 Principal: Mr. Leo Smit 1 Primary Teacher (Gr. 1/2 area) 1 Intermediate Teacher (Gr. 3/4 area) 1 Teacher with strong Computer Skills, able to manage a lab and also able to teach phys. ed.</p> <p>Send applications complete with resume, statement of education philosophy & university transcripts to the Principal at either campus.</p>	
<p>OKANAGAN NORTH (Vernon), B.C.: The Vernon Chr. School is an interdenominational school providing education to 210 students in Kindergarten through Grade 8. Due to anticipated growth and staff turnover, there are teaching positions opening for Primary and Intermediate grades. Please direct any inquiries to:</p> <p>Elco Vandergrift, Principal R.R. #3, Site 19A, Comp. 4 Vernon, BC V1T 6L6 Phone: (604) 545-7345 Fax: (604) 545-0254</p>	<p>SARNIA, Ont.: Lambton Chr. High School needs a science teacher and possibly a physical education teacher for the 1996-97 school year. Please address all inquiries and applications, including a statement of faith, to:</p> <p>Mr. Wayne Drost, Principal Lambton Chr. High School 295 Essex St. Sarnia, ON N7T 4S3 Phone: (519) 337-9122</p>	<p>VANCOUVER, B.C.: Vancouver Chr. School, a denominationally diverse community which offers Kindergarten through Grade 10, has potential openings for a full- or part-time French teacher, a part-time music teacher and a full-time opening at the primary level. Please send your resume to:</p> <p>Ron Donkersloot, Principal Vancouver Chr. School 3496 Mons Drive Vancouver, BC V5M 3E6 No applications by fax, please.</p>		
<p>OTTAWA, Ont.: Ottawa Chr. School, through restructuring and expected vacancies, is interested in receiving applications for three teaching positions for 1996-97:</p> <p>French - 55% Grade 1 - 100% Grade 3 - 90% Send resumes to: Wm. A. Van Dyke, Principal Ottawa Chr. School 2191 Benjamin Ave. Ottawa, ON K2A 1P6 or fax: (613) 722-5836</p>	<p>SARNIA, Ont.: Sarnia Chr. School is an interdenominational school, currently presenting Christian education from Kindergarten to Grade 8 to 220 students. We invite applications for two teaching positions: one in the senior grades and another for a teacher on a leave of absence at a grade level yet to be determined. Interested, qualified applicants should submit a letter of application, references, and resume to:</p> <p>Pete Weening, Principal 1273 Exmouth Street Sarnia, ON N7S 1W9 School: (519) 383-7750 Home: (519) 542-4120 Fax: (519) 383-6304</p>	<p>WALLACEBURG, Ont.: Wallaceburg Chr. School announces a definite opening for a PRINCIPAL for September 1996. Wallaceburg Chr. School has about 90 students K-8 from a wide variety of denominational backgrounds. Principal has teaching responsibilities.</p> <p>Respond to Principal Search Committee c/o Irene Hooyer 29250 Flat Rock Road R.R. #6 Dresden, ON N0P 1M0</p>		
<p>THUNDER BAY, Ont.: Thunder Bay Chr. School offers September '96-March '97 - Grade 1 maternity-leave position. Call or fax (807) 939-2843 or write</p> <p>Thunder Bay Chr. School R.R. #2, Arthur St. W. Thunder Bay, ON P7C 4V1</p>	<p>Employment Wanted</p> <p>Responsible high school graduate looking for work on a dairy farm anywhere in Canada before going to Dordt College to study Agriculture and Plant Science in the fall. Experienced milker and calf care. Lived and worked on a farm all my life. Please call (519) 428-1630 and ask for Sara or leave a message.</p>	<p>Calendar of Events can be found on page 19...</p>		



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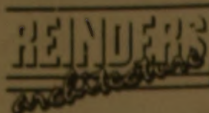
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Events

Events

Events

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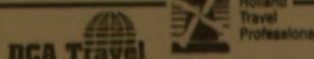
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Calendar of Events

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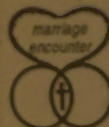
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- March 8-9** The 1996 annual meeting of the Renewal Fellowship within the Presb. Church in Canada. Theme: "New Realities, New and Renewed Responses." Keynote speaker: John G. Stackhouse. At Bridlewood Presb. Church, Scarborough, Ont. Info./registration: (416) 233-6581 or (519) 651-2232.
- March 10** Dutch worship service with Rev. Peter W. De Bruyne, 3 p.m., CRC, Ancaster, Ont.
- March 12** Noon hour organ recital by Jonathan Oldengarm, St. Paul's Cathedral, London, Ont.
- March 15** "A Cupido Retrospective: Two Decades of God's Faithfulness," will open in the Redeemer College Art Gallery, Ancaster, Ont., at 8 p.m. and will continue through April 15. Admission is free, and catalogues will be available. Info.: (905) 648-2131. (#)
- March 23** "Pipes in Praise," an organ concert of improvisations presented by Rick Dykstra, 7:30 p.m., Knox Presb. Church, Hinks St., St. Thomas, Ont. Free-will offering. Info.: (519) 631-9245.
- March 23** The "Mattaniah Male Choir" in concert, 8 p.m., Trinity ORC, 99 Scott St., St. Catharines, Ont. Free-will offering. Info.: (905) 954-9123.
- March 26-30** The RC Theatre Arts Dept. presents Henrik Ibsen's play "Peer Gynt," at Redeemer College, Ancaster, Ont. Tickets/info.: (905) 648-2131.
- March 28** Annual meeting, Homestead Residential & Support Services, 8 p.m., CRC, Ancaster, Ont.
- March 29** 40th Anniversary celebrations of the Jarvis District Chr. School. Theme: "His Faithfulness Through All Generations" (Ps. 89:1b). At 8 p.m., Jarvis Community Centre, Jarvis, Ont.
- March 29-31** "Reformed Marriage Encounter" weekend, Peterborough, Ont. Info./registration (905) 386-6523. (#)
- March 30** "TDCH Rummage Sale," 10:30 a.m. - 1:30 p.m., At Toronto District Chr. High School, 377 Woodbridge Ave., Woodbridge, Ont. Check the bargains and enjoy the fellowship!
- March 30** "Worship Conference," featuring Colleen and Grace (Unity Music Ministries), at Drayton Ref. Church, Drayton, Ont. Registration at 9:30 a.m. Lunch and supper provided. Info./registration: (519) 848-3804 or (519) 638-5459 (#).
- March 30** Concert by the "Mattaniah Male & Boys Choir" and the "Hosanna Mixed Choir," 7:30 p.m., Melrose United Church (Locke & Homewood), Hamilton, Ont. Free-will offering. Info.: (905) 648-3170.
- March 31** The Mississauga Choral Society presents an all-Bach concert, 3 p.m., St. Dominic's Church, Cawthra & Atwater, Mississauga, Ont., featuring Sharla Nafziger (soprano), Michael Downie (baritone) and the Sinfony Players. Info.: (905) 844-0632.
- Apr. 12** The RC Concert Choir and the RC Alumni Choir & Orchestra will perform C.P.E. Bach's cantata "Heilig," and the Easter portion of G.F. Handel's "Messiah." At 8 p.m., Redeemer College, Ancaster, Ont. Info.: (905) 648-2131.
- Apr. 12-14** "Reformed Marriage Encounter" weekend, Holiday Inn, Red Deer, Alta. Info./registration: Bill & Robina Dieterman at (403) 963-3663. (#)
- April 13** National convention of the Christian Labour Association of Canada, starting 9 a.m., Sheraton Inn Guildford, Surrey, B.C. Theme: "The Challenge of Growth." Evening banquet/program starts at 6 p.m. and features a keynote address by Prof. John H. Redekop of Trinity Western University, followed by a musical performance. Info./tickets: (604) 583-5575. (#)
- April 16** Ladies' Societies Mini Convention "United in the Lord," 10 a.m., Shalom Manor, 12 Bartlett Ave., Grimsby, Ont. Speakers: Rev. John Postuma and Dr. Hugh Cook. Tickets \$12, includes warm lunch. To order call (905) 945-9631 and ask for Activity Department.
- April 20** "Annual Choir Festival," 7:30 p.m., Forward Baptist Church, 455 Myers Rd., Cambridge, Ont. Combined choirs of over 200 voices. Guest organist: Rick Dykstra. Hosted by Bethel RC Choir.
- April 20** "Christian Rainbows" special meeting with speaker Dr. John Toews. Subject: "Mental Health and the Church." At 10 a.m., Can. Ref. Church, Dynes Rd., Burlington, Ont. Pre-reg. required - \$7. Info.: (905) 639-1075 or (519) 631-0307.

News

Celebrate with Joni Eareckson-Tada at the 'King's table'

David Van Der Molen

ELMIRA, Ont. — Joni Eareckson-Tada, a quadriplegic well known for authoring *Joni*, *The Next Step*, *Glorious Intruder*, and *Secret Strength*, will be the keynote speaker at a Christian Reformed Church conference for people with physical disabilities, their families, care givers and church leaders. The conference will be held Friday, May 10, to Sunday, May 12, 1996, at Wilfrid Laurier University in Waterloo, Ont.

According to Bert Zwiers, former chairperson of the CRC's Committee on Disability Concerns and now a member of the pastoral ministries board of the Christian Reformed Church, one of the purposes of the conference is "to celebrate God's love for those with physical disabilities."

The conference is also intended to give people with disabilities a voice in their churches and "a boost of self-confidence and knowledge that, yes, the Christian community



Joni Eareckson-Tada

supports and recognizes us for who we are." Zwiers' disability is multiple sclerosis, which, among other things, sometimes causes him to have to use a wheelchair.

Zwiers is an active member of the planning committee organizing the conference. He points out that many denominations, including the CRC, are much quicker to minister to those with mental, not physical, disabilities.

The theme for the con-

ference, "At the King's Table," is taken from 2 Samuel 9:13 and is based on the honor Saul's physically disabled son Mephibosheth enjoyed as he ate daily at King David's table. The planning committee is organizing the conference to help the CRC honor its members with physical disabilities and to give them the opportunity to celebrate their place at the table of King Jesus, explains Zwiers.

Zwiers says that a person with a physical disability is required to make significant adaptations in lifestyle in order to live as normally as possible. A few examples of physical disabilities, apart from the obvious (i.e., visual and hearing impairments and inability to walk without a wheelchair or crutches), include chronic fatigue, arthritis, permanent back problems and difficulties resulting from Parkinson's Disease or a stroke.

In addition to Joni's musical and spoken ministry, the music groups Colleen and Grace and DBS and Interegnum will be

performing throughout the conference, including during a rally open to the general public on the evening of May 11.

Although the conference is geared mainly to people with physical disabilities, their family members, and prime caregivers, the conference will feature over 20 workshops during Saturday morning and afternoon to which church leaders and all who are interested are welcome. Some of the workshop topics include how to get access to community services; how the church can enfold persons with disabilities; caring for yourself when you're caring for a person with a disability; self-image for teens and preteens with disabilities; and a workshop giving those early in their disability an opportunity to share.

For more information and a registration form write to: Eastern Canada Disability Conference, c/o Nancy Exel Lambers, 3475 Mainway, P.O. Box 5070, Burlington, ON L7R 3Y8 or call (905) 336-2920.

Mexican church stands with the poor in Chiapas

... continued from page 1

neutral, but the problem and its solutions are largely political. The church supports human rights, which means that they stand with the poor people against powerful politicians.

There is a difference, says Loera, between traditional Catholics who do not want change, and Catholics working for reform. Also there are Protestant groups and many aggressive small house churches, each of which have their own ways of acting. Yet ecumenical work also takes place, he says.

Dialogue and pressure

The government is dialoguing with the local people, but the poor in Chiapas want peasants from all over the country to have part in the dialogue. Yet the government prefers to divide and conquer. There is dialogue and military pressure at the same time, says Loera. Just recently the Zapatistas agreed to sign their first peace accord with the Mexican

government, the first of six accords that are planned.

Pastoral work has been undertaken with the people. Co-ops have been started for the poor to make and market handicrafts. Civilian Camps for Peace have been set up in Chiapas so that people from

Canada and other countries can see and be public witnesses of the devastation that is happening in the war zone.

This meeting with Fr. Loera was sponsored by the Inter-Church Committee on Human Rights in Latin America, of which the Christian Reformed

Church in Canada is a member. Loera is the 1996 International Visitor of the Canadian Churches' Forum for Global Ministries. He is speaking in the Maritimes before coming back to Toronto and Hamilton and returning to Chiapas.

Ontario's Harris seeks red tape review

Marian Van Til

TORONTO — To combat the 1,000 new regulations and amendments which Ontario governments have been introducing every year until now, Premier Mike Harris says he has established a Red Tape Review Commission.

The commission "is working with every government department and ministry to catalogue and solve their red-tape problems," asserts Harris.

Those problems are immense. Witness the most recent figures

(1992) showing that the Ontario government uses more than 43,000 different forms, costing \$21 million a year to print and \$1.5 billion a year to process. And a provincial government study found small-business owners and their employees spend the equivalent of four to eight working-weeks a year filling out forms and complying with regulations.

The new commission is also applying technology to the problem, says Harris. "Registering a new business name used

to take up to two months. It now takes an average of one week, and will soon be down to only 15 minutes through a new online registration system."

All duplication of provincial services is also being scrutinized, a process which Harris says will reduce administration costs by two-thirds over the next two years, saving taxpayers \$300 million. He asserts that red tape will have been cut by \$1.1 billion by the end of 1997-98.

News Digest

Canada supports program to end child labor

OTTAWA — Canada is now supporting a global effort by the International Labor Organization (ILO) to eliminate child labor. Foreign Affairs Minister Lloyd Axworthy says.

The ILO's International Program for the Elimination of Child Labor (IPEC) is active worldwide, encouraging governments to adopt legislation which conforms to international standards for workers' minimum-age requirements.

IPEC also provides funds to protect and assist exploited child workers, and campaigns to raise awareness of child labor issues.

"By supporting the ILO's program Canada is taking action to end the exploitation of up to 200 million children around the world," says Axworthy.

Legal rehabilitation sought for Bonhoeffer

BERLIN — Lutheran theologian and Nazi resister Dietrich Bonhoeffer was held for two years in Buchenwald concentration camp and then hanged by the Nazis in 1945. Though he is now a source of inspiration to both Christians and Jews, the SS legal convictions against Bonhoeffer still stand.

In 1956 five West German judges (two of whom served during the Nazi regime) said Bonhoeffer's conviction represented "the right of the state to maintain itself." And when the German parliament condemned the Nazis' "people's courts" and nullified their convictions 10 years ago, it did not include SS convictions, writes Stephen Kinzer of the *New York Times*.

Now politicians, human rights advocates and Lutheran clergy are asking for the legal clearing of Bonhoeffer's name, and for a ruling that all SS court convictions were illegal. A Berlin prosecutor has been asked to reopen Bonhoeffer's case.